

CORNELL
UNIVERSITY
LIBRARY



AUG 23 1960 M P

[illegible]

PRINTED IN U. S. A.



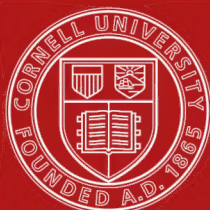
CAT. NO. 23233

Later history of the First Church of Chr



3 1924 028 842 874

olin



Cornell University Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.



S. Leroy Blake

THE LATER HISTORY
OF THE
FIRST CHURCH OF CHRIST

NEW LONDON, CONN.,

BY
REV. S. LEROY BLAKE, D. D.,

Pastor of the Church, from March 30, 1887.

PUBLISHED BY SUBSCRIPTION.

NEW LONDON:
PRESS OF THE DAY PUBLISHING COMPANY.

1900.

DFW

COPYRIGHT, 1900,
BY S. LEROY BLAKE.

19813603

TABLE OF CONTENTS.

CHAPTER.	PAGE.
I. INTRODUCTORY	1
II. MINISTRY OF ELIPHALET ADAMS	17
III. ADAMS AS A PREACHER	82
IV. THE GREAT AWAKENING	99
V. THE MINISTRY OF MATHER BYLES, JR.	137
VI. MINISTRY OF EPHRAIM WOODBRIDGE	164
VII. THE INTERIM	182
VIII. MINISTRY OF HENRY CHANNING; THE PARISH	207
IX. MINISTRY OF HENRY CHANNING; RECORD OF HEALTH	242
X. MINISTRY OF HENRY CHANNING; THE CHURCH	255
XI. MINISTRY OF ABEL McEWEN; THE PARISH	298
XII. MINISTRY OF ABEL McEWEN; THE CHURCH	333
XIII. MINISTRY OF ABEL McEWEN; THE MAN	370
XIV. MINISTRY OF THOMAS P. FIELD	403
XV. BAPTISMS	445

I.

INTRODUCTORY.

It is the purpose of this volume to give the history of the First Church of Christ, New London, Connecticut, from the year 1708, to the pastorate of Rev. Edward Woolsey Bacon, which began January 14, 1877.

In the interests of accurate history one or two statements in the first volume should be corrected. On the third page it is said that Mr. Adams was called to the presidency of Yale College in 1714. This is a typographical error for 1724.

Again on page 145 it is said that "Mr. Woodbridge married" Mr. Bradstreet's "aunt Lucy Dudley." It should have been said that he married his "aunt Mercy Dudley." On pages 204 and 205 Hannah Bahr should be Hannah Baker. It was discovered too late for correction, that an error had been made about the first meeting-house of the Baptists in Groton. At once the following was prepared and sent to be placed in every copy of The Early History of the First Church of Christ, New London, Conn.

2 LATER HISTORY OF THE FIRST CHURCH.

ERRATUM.

On page 221 of *The Early History of the First Church of Christ, New London.*

The author was misinformed about the first house of worship of the Baptists of Groton. It was built on the old road, between the center of that town and Upper Mystic, and was not called the Pepper Box. The house which was so designated stood in another spot.

The Baptist Church which was called the Pepper Box was built on Fort Hill in what is now Waterford, near the residence of the late Dr. Borland.

Since writing the previous volume a few further facts concerning Rev. Thomas Peters have come to the writer's knowledge. For the facts relating to Mr. Peters I am indebted to Mrs. Edward McClure Peters of New York.

Rev. Thomas Peters, or Peter, as the name was frequently written, was the eldest son of Thomas Dirkwood and Martha Treffery of Fowey, Cornwall. He was baptized in the parish of St. Ewe in 1597. His father was a merchant, and was descended from a family which was driven from Antwerp in 1543, on account of their religion. They belonged to the Reformed Church. His mother was of a very ancient family of the name of Treffery. The Dirkwoods were wealthy, but suffered severe losses about the time that Thomas was at Oxford. When, and for what reason the name of Peter, or Peters, was substituted for that of Dirkwood is not known, but the change seems to have been made between 1599 and 1610.

Thomas matriculated at Brasenose College, Oxford in 1610, and graduated June 30, 1614. For many years he was vicar of Mylor in his native county. "He was driven from England, probably by Sir Ralph Hopton in 1643, and reached New England in 1644. He was in Saybrooke in 1645 and later accompanied John Winthrop Jr., to the Pequod plantation."

He seems to have remained in this country but about two years, for he received a call to return to his old parish in Cornwall, and sailed from Nantucket, December 19, 1646. He again ministered at Mylor until he died in 1654, in the fifty-seventh year of his age. Cotton Mather speaks of him as "a worthy man and a writer of certain pieces."

His will is quaint, like himself, and is as follows: "In The name of The Everlasting God, Amen. The 26th of October, 1654, I Thomas Peters, Preacher of the Gospel of Jesus Christ att Mylor in Cornwall though with little success to soules, being in good and perfect memory, blessed be my Lord Jesus, though having some of deathes sentences upon my body Doe hereby constitute this my last Will and Testament as followeth: Item. I bequeath my eternal soule unto the bosome of the Lord Jesus Christ my never fayling advocate and Redeemer, who hath opened a fountain of his blood to washe it from all sinne and all uncleanness though such as were found in the bloody family of David and that abominable sort of Jerusaleme inhabitants, and my body

4 LATER HISTORY OF THE FIRST CHURCH.

to be interred over agt my studdy window neare the brow of the hill neare the pathway to the diall."

There follow several items bequeathing certain lands, houses, moneys, etc., to his "sonne John," to his daughters Mary, Sarah, Ann and Elizabeth, and to his wife Ann, whom he made "sole executor." The will was "Proved in the Prerogative Court of Canterbury, the 19th of January 1654-5."

A few further facts relating to Richard Blinman have been found. A catalogue of the Alumni of Oxford says that he was a son of William Blinman of Chepstowe, County of Monmouth, where Richard was probably born, though this is not certain, in 1615. He was matriculated at New Inn Hall, April 24, 1635, when he was twenty years of age. He took his degree of B. A., January 19, 1635-6. He appears to have gone from Oxford to Chepstowe where he had a church, until he was driven to America in 1640 for his nonconformity. Not long after he married Mary, sister of Dorothy, the wife of Thomas Parke.

His will was proved in 1687, the same year in which it was drawn, when he says that he had "lived to the age of 72 years." Evidently he was living in 1687. As his will was proved in that year it is probable that this was also the year of his death.

A church which has been prominent among the religious forces of a state and has been identified with a community almost from the beginning, must come to be a vital part of their history. The history of this state and town, with the story of its old Col-

onial churches left out, would be conspicuously incomplete.

This is the oldest church, by several years in southeastern Connecticut. It is the mother of four Congregational Churches; the first, or Road Church, Stonington, organized in 1674; the church in Groton, organized in 1704; the church in Montville, organized in 1722; and the Second Congregational Church in New London, organized in 1835. For three quarters of a century it was the only organized religious force in this community. For two hundred and fifty years it has been identified with the religious history of the city, the county and the state. The main question is whether the present generation will enter heartily into all that is bequeathed to them. A noble race of men and women left to their heirs a rich and noble legacy—**THE FIRST CHURCH OF CHRIST, NEW LONDON, CONNECTICUT**—in which most of the old family trees of this city are rooted, however their branches may have been grafted elsewhere. Some of the later generations may have strayed into other folds, but their ancestral lines lead back into this venerable church, in whose care and nurture the early men and women of New London were trained.

In the spring of 1901 this church will have been in New London two hundred and fifty years. This opens the way to correct a misapprehension concerning the anniversary which was held October 19, 1870. It was called the two hundredth anniversary. But it was not. It was two hundred years after the

date of the earliest records. But the church was, at that time, two hundred and twenty-eight years old. Dr. Field, in his admirable discourse on that occasion, said, "We have taken the year 1870, and the month of October in that year, as a time for celebrating the formation of the First Church of Christ in New London, not because we think the church had its beginning in October, 1670, but because our church records begin at that time." He also says, "I think we shall see that there is good reason for supposing that there was a church here at least twenty years earlier than 1670." Dr. Field was right; and he asks with pertinent force, "is it probable that our Puritan fathers lived here twenty years and more without a church organization, when it was so easy a thing in their view of church government to form one? We can not believe it!" Clearly Dr. Field was of the opinion that the anniversary held October 19, 1870, was not the two hundredth.

The question may arise in some minds why this is called The First Church of Christ, rather than the First Congregational Church. The answer is simple. It was the first church on the ground. As it was not in the original plan that any but churches of the same order should be organized anywhere within the jurisdiction of the Colonial Legislature, the churches first planted in a town, as in Hartford, Middletown, New Haven, New London etc., were called, as in fact each was, "The First Church of Christ." The Congregational idea, as expressed by

the Separatists of Plymouth, was not at first fully accepted by the Puritans, many of whom still clung to the traditions of the English Church. The idea of a State Church was not wholly banished from their minds till later years. So when they founded a town and planted a church, they called it the First Church of Christ in that place, because it was the first on the ground. A vote of this church, passed September 3, 1742, designates it by this historic title. And it is, as its name declares, The First Church of Christ in New London.

It is worth while to note that this, more than most Puritan churches, stood for the congregational principle of self-government. The Puritan, much more than the Pilgrim of Plymouth, leaned to the stricter and more rigid forms of government and discipline in the church. He had been taught in that school, and he found it hard to unlearn the lesson. It was not strange, therefore, that a pretty rigorous established ecclesiastical polity grew up, almost as closely allied to the state, and as relentless as that from which the early Puritans had fled in England. In Massachusetts, the right of franchise was limited to those in church-membership, which thus carried with it certain civil rights. At New Haven and Milford there was a similar restriction as late as 1642. [Walker's Hist. Cong. Chs. p 122.] The ecclesiastical conditions approached suspiciously near to a union of church and state; enough, at least, so that stern and repressive measures were adopted toward all who dissented from the es-

tablished order in Connecticut, unless there was some distinguishing mark by which they could be differentiated from Congregationalists or Presbyterians.

There is no record that this church adopted the Cambridge Platform. But as it was in Gloucester at the time this Platform was adopted, and may have been represented in that synod, the probabilities all are that it did adopt it. At any rate it loved independency, resented ecclesiastical control, and flatly refused to adopt the Saybrook Platform. In this action it was followed by all the other churches then in the county, with but two or three exceptions. Nor did the churches now comprising the New London County Conference, except those in Lebanon, become consociated till May 31, 1815, at Preston. But at that late date, whatever teeth the system had, had been drawn; for it ceased to be the established order, made obligatory by law, in 1784.

This church stood through the Revolutionary period, and experienced its demoralizing effects. These were disastrous to the material as well as the spiritual welfare of the land. New London suffered in both these respects, as the following chapters will show.

Men from this church and congregation were leaders in the Revolutionary struggle. Capt. James Chapman, one of the men who led New Londoners to Bunker Hill, Adam Shapley, who lost his life from wounds received in the battle of Groton Heights, Peter Richards, who gave up his young

life in that awful slaughter, Stephen Hempstead and Thomas Updike who were associates of Nathan Hale, and Nathan Hale himself, Jedediah Huntington, who was on the staff of General Washington, Robert Hallam, Nathaniel Shaw Jr., and others were the contributions of this church to the mighty struggle which ended in our national life. It also has furnished men who have been conspicuous in the civil life of the colony. In the early days were John Winthrop, Fitz John Winthrop and Gurdon Saltonstall whom it furnished to be its governors. Later it furnished to sit in the councils of the nation, Richard Law, senior and junior, son and grandson of Governor Jonathan Law, Lyman Law, Amasa Learned, Elias Perkins, Norman Belcher, and others whose names are written on the annals of the nation. This church, like others contemporary with it has seen, and been a part of all the civil, social, and religious processes by which this nation has grown from its infancy to its present stalwart manhood.

In passing we may pause to note that, in its nearly two hundred and seventy years of existence, this church has had but twelve pastors. No pastor has ever been driven from this church by internal dissensions. Some, doubtless, in every pastorate have not liked the minister, and would have welcomed a change. But if such feelings existed, they never took shape in efforts to unseat a pastor. Consequently the church has had conspicuously long, able and peaceful terms of service in its pulpit. Four

were life tenures. Seven pastorates came to an end because the incumbent wished to be released. This record is an unusual one.

The writer has heard it intimated that this church came near becoming Unitarian, at the close of the eighteenth century. The story of Mr. Channing's pastorate will show that this is far from being true. Mr. Channing, as was often done, drafted a statement of doctrine which he used, and which was in harmony with his views, but which the church never adopted. We know that the creed and covenant of this church were in use before 1787 in substantially their present form. Votes passed as early as 1742 and 1713 lead to the belief that they were in use then. They may have been framed by Mr. Adams. Their use by the church for almost a century was equivalent to a formal vote of adoption. Thus this church has always stood for that simple doctrinal faith which was the center about which the early churches of New England were gathered.

The problem of the support of the gospel was not always easy for the fathers to solve. Their resources were slender, but they regarded it a duty, to whose discharge one must be compelled, if he would not do it willingly, to help support the ministrations of religion. If some of their methods seem to us heroic, and bordering on compulsion, we must not forget the school in which they were trained. The town was the parish. The Congregational was the established order. Its support was obligatory. A tax was laid on the grand list by authority of the leg-

islature. It was binding and inexorable as any tax, and collected with the same unsparing rigor. This was when the legislature exercised a general supervision over all ecclesiastical affairs. But when other religious bodies were established the practice of laying a tax on the grand list for the support of a church which the person did not attend ceased. However, even after the ministers' rates were no longer laid as a public tax, the property of members of the church and parish was liable for the payment of their subscriptions, and force was sometimes used to collect them. Often those who called themselves Congregationalists, but dissented from the standing order, like the Separates, suffered extreme hardship, because of their refusal to support preaching upon which they did not attend. This continued with greater or less rigor till 1784. In 1787, when the first house of worship, which stood on the present site, was occupied, the gospel began to be supported here by the rental of pews.

The benevolences of this church, in former years not very remote, have been of a notable character. For a long time they have considerably exceeded the local expenses. The total amount of gifts from 1859 to 1898, were \$234,736.60. The legacies for that period amounted to about \$1,500.000. The two aggregated upwards of \$1,734,736.60. This church gave to Home Missions from 1793 to 1898, a period of one hundred and five years, over \$65,366.06. From January 1, 1887 to January 1, 1898, it gave to the causes represented by the various

12 LATER HISTORY OF THE FIRST CHURCH.

Congregational Societies the sum of \$42,193.52. During the same time the church gave to various other branches of work, mostly local, including \$3,296.04 raised for the erection and equipment of Bethany Chapel, the sum of \$61,603.82.

The gift of Deacon Asa Otis, during the ministry of Rev. Edward W. Bacon, put this church in the front ranks of givers to the American Board, if not at the head of the list. It brought into the treasury of the Board about \$1,500,000, so valuable were the investments.

The far-reaching effects of these gifts upon the civilization and evangelization of the world may be learned from a survey of the work to which they were applied. The Otis legacy was used for evangelistic and educational purposes. Secretary Daniels writes, "By the action of the Board in 1879, one third of the estate was to be devoted to our immense educational work with reference especially to training a native ministry; one third to the enlargement of the present fields along evangelistic lines, and one third to the exploration of new fields, giving first place to Africa." He writes further:

"Boston, June 26, 1896.

"Rev. S. L. Blake, D. D., New London, Conn..

"Dear Dr. Blake: Your letter of the 25th inst. I have received and note its inquiry. The Otis legacy was used largely for new work. As a result six new missions were started: North Japan, Shansi, So. China, East and West Central Africa, and North Mexico. Within a short time the No. Japan and No. Mexico were merged in the Japan and Mexico missions. Little by little the support of Shansi and

So. China were withdrawn from the fund, and for the last two or three years East and West Central Africa have alone been supported by it. It would be difficult to tell how many missionaries have gone to the field as a result of that gift. But I should presume sixty men are on the field today and during the last fifteen years many others who are not associated with us now. Then most of the work in those missions may be attributed in their first beginning at least to this gift. The work at Sendai, Niigata, and almost all the work in the missions named in China, and in fact nearly everything in East and West Central Africa, and the interesting work at Parral and Chihuahua, Mexico, so if you take our almanac and look at the stations in these different missions and get the names, you will discover the breadth and scope of the work which has been begun and wholly or partially maintained by this great gift which came out of your church.

“With most cordial regards,

“I am, very sincerely yours,

“C. H. DANIELS.”

While none of the money received from Mr. Otis was used to found new institutions of learning, it was used “to promote the educational interests of new missions in their beginnings. But the Central Turkey College at Aintab,” the Euphrates College at Harpoot, and Jaffna College in Ceylon, “received generous sums for endowment, and so parts of the legacy are still giving income.” When it is remembered that educational and evangelistic work done on mission fields, reaches and determines the character of future generations, and so helps imperatively to shape the future social, political and moral conditions among vast populations of the globe, it will be seen that this church, through this great legacy,

14 LATER HISTORY OF THE FIRST CHURCH.

still reaches out a strong hand to give right direction to the world's advancing civilization.

In many ways it is and always has been in touch with these world-wide majestic missionary movements undertaken in obedience to our Lord's last command. One of the first corporators of the American Board was Deacon Jedediah Huntington. If in addition we consider that men have gone from it into the ministry who have filled some of the most prominent pulpits in the land, is it extravagant to give it a place in the front ranks of the religious forces which are at work to evangelize the world?

But the spiritual work of a church is more significant, than anything else, of its place among the agencies employed for the world's evangelization. This has been called a cold and unresponsive church. It is not, and never has been, impulsive, nor given to excitement. But it has gone on its way quietly, exerting always a positive influence for righteousness, and its power has been felt in the community. It has never run after novelties, and never has been in haste to adopt changes and new methods. Its history has been marked with revival periods.

Owing to the imperfect records it is impossible to tell the exact number who have been enrolled as members of this church up to date, but it is more than twenty-five hundred. At the beginning in 1642 the membership was fifty. When the records are opened and read, a great cloud of witnesses will rise up to call this church blessed; and it will be

found that a goodly company of choicest spirits entered into the blessed life in the communion of this body of Christ, and went up from it to the fellowship of the church of the first born in the kingdom of heaven.

The New England prayer meeting on an evening of the week, like the Sunday school, grew out of the revivals with which the eighteenth century ended, and the nineteenth century began. There was a weekly lecture in New London, held on Wednesday evening, at the house of some member of the church. But there was no prayer-meeting prior to 1807. Out of the unusual degree of religious interest of that year grew the weekly meetings for prayer which are now a permanent feature of the religious life of the city. Sabbath schools had their origin from movements within this church. So that it has been the pioneer in all the forms of religious life and activity in the county and city of New London.

This volume is set forth with the hope that its perusal may serve to kindle a new interest in this venerable church on the part of those who now compose its membership, and who have fallen heirs to so rich and noble a legacy. And if this shall be the result, the author will be amply repaid for the labor and research which it has cost.

A word should be said about the sources of the material of the subsequent narrative. When an author is quoted, acknowledgement is made in the text. But the principle information was derived from original sources, which have never before been

in print. This volume is therefore sent forth with the sincere hope that it may prove itself to be an addition to the history of our city and to the ecclesiastical history of Connecticut. Acknowledgment is hereby made of the kind courtesy of Mrs. Branch, for access to that portion of the Hempstead diary comprised between the years 1731 and 1753, and to the New London Historical Society for access to the remaining portions of that interesting and valuable document.



ELIPHALET ADAMS.

II.

THE MINISTRY OF ELIPHALET ADAMS.

February 9, 1708-9.—October 4, 1753.

There were no theological seminaries in 1708. Men were educated for the ministry at the two colleges which were then in New England, Harvard and Yale. The purpose of the founders of these institutions was to educate men who proposed to enter the pulpit, and their courses of study were framed with reference to this end. If not at so early a date, yet later men often completed their preparation for the pulpit by pursuing a course of study with some eminent divine who, in those days before the schools of the prophets, was often a profound theologian, a learned scholar in Hebrew and Greek, as well as versed in the essential work of the pulpit and the parish. And it may be said that often the country parson was the great preacher, and thoroughly understood the art of making sermons. Yale College had not been so long in existence in 1707-8 as to have become a source of supply for vacant pastorates. So that when this church, at the beginning of that year, found itself without a shepherd, it had to search for another among college-

bred men who had been graduated from the college of the Bay Colony.

Several reasons had operated to lead this church to look to Massachusetts for its early pastors. It was, itself, of Massachusetts origin. Its early members were emigrants from Massachusetts. Some of them had come from the Boston churches. Their family ties were still in Massachusetts. They still had an affection for the institutions which they had left behind them. Thus Bradstreet recorded, in 1672, "Mrs Ann Latimore received by letter from the old church at Boston." Again in 1717 Mr. Adams recorded, "Thomas Fosdyke was recommended to our communion from the old church at Boston." This affectionate way of speaking shows that their hearts still beat warmly for the old homesteads. Besides the pastors of the churches in Boston and vicinity were men of recognized ability, of wide reputation, of far-seeing judgment and of rich experience. They were known to the people in New London. Their advice was naturally sought in the serious matter of securing a pastor, and that advice was generally followed.

When Mr. Saltonstall was taken by the legislature of the colony to be its governor, the church naturally searched, where it had searched so successfully before, to find his successor. Mr. Saltonstall relinquished the pastoral office Jan. 1, 1707-8, when he accepted the election of the legislature. However, it was not till June 7 of that year, that the town met to determine upon the proper means

to obtain "an able and faithful minister of the gospel." At this meeting of the town, Deacon William Douglas, and Deacon John Plumbe were chosen and directed to repair to Boston, with such dispatch as might be possible, to confer with the reverend clergy there, with reference to a fitting person for the office of pastor of the now pastorless church. It seems that the attention of the town had been called to Mr. Eliphalet Adams, who was not wholly a stranger in these parts. For the committee were directed to mention particularly to the reverend clergy of Boston, whom they were sent to consult, "The Reverend Mr. Adams who now preaches in Boston, and ask their thoughts concerning his being called to the work of the ministry here." But, whoever was recommended, the committee were instructed to invite him to come and preach on trial, as it used to be called, or, as the vote reads, "for some convenient term in order to a settlement, if it may be, and to wait upon him in his journey hither." To this end the town ordered the selectmen to furnish the deacons with money to defray the expenses of their journey.

It will be interesting to note that Deacon Douglas was now sent to Boston on a quest for a pastor, as his father had been more than forty years before. As the town voted to the father a piece of land "which is for the satisfaction of his journey to Boston," when he went to secure a minister for the church after the departure of Mr. Bulkeley, so the town voted to the son a gratuity of land to express

its satisfaction with the result of his journey. A similar gratuity was voted to Deacon Plumbe.

Their mission was successful. On their return they reported that they had secured the services of Mr. Eliphalet Adams, a young minister of great promise, and the man about whom they had been directed to make special enquiries. Upon receiving this report the town voted that "Mr. Adams is well accepted by the town for the ministry, and if he shall see cause to settle, we will do what is honorable for his settlement and support." He arrived in town August 20. September 8 the town invited him, by a hearty and unanimous vote to settle as the pastor of the church, and requested a speedy ordination. It will be remembered that the legislature, when it chose Saltonstall as governor, voted to the town a gratuity of £100, as a partial compensation for depriving the people of their minister. This was offered to Mr. Adams. To it were added £88 by subscription. This sum was in addition to the annual salary, which was fixed at £90. This sum was made up in three ways, by town rates, by the interest of the Liveen legacy, and by stranger's money. The "stranger's money" was the loose cash given by visitors in the town who might attend church. "It was customary for strangers of distinction to make a handsome donation on such occasions, and it was usually kept distinct from the offerings of the inhabitants; the latter being often deducted from their rates." [Hist. N. L. p 379.] That is, the town rather than the minister, for whose

benefit they were given, reaped for itself the advantage of these handsome donations.

For some reason the request of the town for an immediate ordination was not acceded to. This event did not take place till over a year after the departure of Mr. Saltonstall. On the records of the church is entered the following: "The records of the church in N. London kept by Eliphalet Adams from Feby 9, 1708-9, who was on that day ordained by the Rev. Mr. James Noyes, Mr. Timothy Woodbridge, and Mr. Samuel Whiting." Mr. Noyes was from Stonington, Mr. Woodbridge from Hartford, and Mr. Whiting from Windham. The latter had married Elizabeth, daughter of Rev. William Adams of Dedham by his wife Alice Bradford, and was therefore brother-in-law of Mr. Adams. Dr. Field says that he preached Mr. Adams' ordination sermon. On this occasion Governor Saltonstall appeared for the town to declare to the council their acceptance of the candidate.

Mr. Adams had now begun a pastorate which was to continue for nearly half a century, and end only with his life.

Before taking up the story of this pastorate, we may stop to learn what we can of the man and his antecedents. He was descended from William Adams, who came to Cambridge in 1635, was made a freeman of the Bay Colony, and moved to Ipswich before 1642. This William Adams, Sen. had a son William, who seems to have been born in England, to have followed his father to this country, and

to have settled in Ipswich. He also had a son William, who was born in Ipswich, May 27, 1650. His desire for an education was very strong. Aug. 13, 1667 he says that he went to Cambridge to attend commencement, and "sought for admission into college, could not obtain it, *pecuniae deerant*," that is, friends were wanting. However, assisted by an uncle, or other relatives, he "was admitted into college" September 21 of the same year, and graduated August 8, 1671. He made the following entry in his diary: "I was admitted to ye degree of Batchelour of Arts in Harvard Colledge in N. E. under ye Reverend Charles Chancey President." December 21, of the same year, he was called to Dedham, Mass., but declined. July 15, 1672, a second invitation was sent which received the same answer. A third was extended to him March 24, 1673. Two days later he sent a letter accepting the call. May 27 he makes this entry in his diary: "This day (being also my birthday) I removed from Cambridge to Dedham to ye solemn undertaking of ye ministry there on triall for future settlement." The trial was mutually satisfactory. For December 3, 1673, he writes in his diary, "I was ordained Pastor of ye Church of Christ in Dedham, Mr. Wilson giving ye charge, Elder Hunting and Deacon Aldis joyning in laying on of hands: Mr. Danforth of Roxbury gave ye right hand of fellowship."

A contemporary writes of him that he was "among the choicest ripe fruits of this young generation." He left college with the esteem and res-

pect of his teachers, and with a character for learning, integrity and piety which gave pleasing promise for the future.

October 21, 1674, he writes in his diary, "I was married to Mary Manning of Cambridge." By her he had, among other children, Eliphalet. March 26, 1677, he wrote in his diary, "My son Eliphalet (so named from ye Lord's special preservation and deliverance of him and his mother from ye danger yy were both in at his birth) he was born about 2 or 3 hours before day." Eliphalet himself wrote in a brief diary which remains, "Anno 1677, March 26, I was born a sinner into an evil world." Mr. William Adams wrote in his journal, "Anno 1679—June 24. My dear and loving wife departed this life after we had been married and lived together 4 years and 8 months, whereby I am bereaved of a sweet and pleasant companion and left in a very lonely and solitary condition." Her infant son, Eliphalet, was less than three years old. Mr. Adams wrote again in his diary, "Anno 1680—March 27. I was married to Alice Bradford, daughter to Major William Bradford of Plimouth." She was granddaughter of the famous Governor Bradford. Mr. Adams was a pulpit orator of considerable note in his day. He was preacher of the election sermon before the Massachusetts Legislature, May 27, 1685. He died August 17 of that year; at the early age of thirty-five years and three months, and after a pastorate of twelve years. Of two sermons preached by him, and published, it was said that they were eminently

practical, devout and fervent, and that the language of them "is pure Saxon English, and has at times much force and vigor, though plain and unadorned." Eliphalet wrote in his diary as follows: "1685, Aug. 17, My Father left this evil world and me an orphan to God's Providence and a wide world." At the funeral a practice was introduced which has since come to be universally observed. No word of prayer cheered an early New England funeral. Lechford records, in his book of 1642, that "at Burials, nothing is read, nor any Funeral Sermon made, but all the neighborhood, or a good company of them, come together by the tolling of the bell, and carry the dead solemnly to his grave, and there stand by him while he is buried. The Ministers are most commonly present." When the Rev. William Adams was buried prayer was offered for the first time, at a funeral, in the colonies. This was the beginning of appropriate religious ceremonies at the burial of the dead, which have won their way to general usage. Such was the father of Eliphalet Adams. His widow, Alice Bradford, married Major James Fitch of Norwich. As Eliphalet was but eight years old when his father died, and as his step-mother married Mr. Fitch the next year, all his boyhood, until he left for college, must have been spent in the home of Mr. Fitch, in Norwich. He was therefore not a stranger in New London County. His antecedents and acquirements were well known. It did not, therefore, take the people in New London long to make up their minds, and

they were ready for his settlement among them five months before the event took place.

Eliphalet graduated from Harvard College in 1694, when but just passed the age of seventeen. If he pursued the full course of four years, he was ready for his matriculation at the unusually early age of thirteen. Evidently he was a scholar of more than common promise, which his subsequent career abundantly fulfilled.

Mr. Adams was now the accredited and ordained pastor of the church. He was the last pastor to be ordained at the instance of the town. The pew question was still a burning one. The vote of the town still had to be invoked to settle disputes between parties who desired the same seat. It was a matter of vital importance to people of spirit and of social ambitions what pew they should occupy in church. Soon after Mr. Adams' ordination a committee was chosen to have the matter in charge. But no one was to be removed from his seat except to be seated higher. In graduating the seats the committee were instructed to consider age, service done to the town, and the share borne in town affairs. Birth, rank and social station had, and claimed, certain privileges in the house of God which today are not recognized. It seems strange to us to see social emulation, in the matter of the place where one should sit in church, carried to such an extreme of controversy that the authority of the town must be invoked to settle the dispute. Such disputes did arise, and were carried to such an ex-

treme of bitterness. In 1723 the wives of two men, who were brothers-in-law, each claimed the upper seat, which was regarded as the post of honor. Neither would yield. A committee appointed by the town had to settle the dispute by ordering one of the parties to desist from going into the pew. A similar dispute arose in 1734 over the seat of honor in the late Governor Saltonstall's pew. September 29 of that year, Mr. Hempstead wrote in his diary: "The late Governor Saltonstall's Pew stove down the Door and Pannels. It seems to be the effect of a Contention between the 2 Brothers' wives which of ye females shall have the upper hand."

At this time the pews of greatest honor were not in the broad aisle, but on either side of the pulpit. It was here that Governor Winthrop sat. Governor Saltonstall succeeded him. For early in the ministry of Mr. Adams, leave was granted him to build a pew for himself—the pew about which his two daughters-in-law had the dispute referred to above—on the north side of the pulpit, "between the pulpit and the northwest corner pew," "his honor agreeing with the successors of the late Gov. Winthrop for removing the pew he sat in, either home to the pulpit, or home to the corner pew, to make room for building the pew aforesaid." [Hist. N. L. p 379.] Soon after this the capacity of the house of worship was increased by building an additional gallery, on each side above the first. This would seem to point, not only to the growth of the town, but also to the popularity of the new pastor, who

was a preacher of more than usual power for those times.

We have no means of fixing the exact membership at the date of Mr. Adams' ordination, but, as only a year had passed since Mr. Saltonstall left the pulpit, it may be assumed that the church had not seriously declined, especially as Mr. Adams himself had charge of the pulpit during half of that year. We may then fix the membership at about one hundred and fifty. There were added to the church during his ministry 387 whose names are enrolled upon the printed list. Most of these were admitted on profession of faith.

There is the same reason to believe that other names should be added to the list of members received during this long pastorate, which we found in the case of Mr. Saltonstall. In 1890 the writer received the following letter from Mr. John B. Newcomb, Elgin, Ills: "My great great grandfather, Hezekiah Newcomb, was baptized and joined your church December 25, 1715. His name and baptism were omitted in your printed list of 1870." In the records of baptisms by Mr. Adams under that date is the following entry: "Hezekiah Newcomb made profession of the Christian faith and was baptized Hezekiah." If, as he evidently supposed, Mr. Newcomb was then received as a member of the church, then all others were so received of whom Mr. Adams made a similar entry. The argument of the former volume need not be repeated here. It will be sufficient to say that such an entry today would mean that on confessing Christ the candidate re-

ceived the rite of baptism, not having been baptized in infancy. It seems clear that Mr. Adams made a distinction between those who owned the covenant and were baptized or had their children baptized, and those who "made profession of the Christian Faith entered into covenant with God and were baptized." That he understood such as making a public profession of religion upon joining the church appears from the case of Catherine Garrett. Her name is entered by him upon the list of members under date of February 5, 1738. Her baptism he records thus: "January 29, 1738 Catherine Garrett, an Indian and a prisoner, condemned for murder of her child made confession of her fault and was baptized." He gives the following account of her. "Having never been Baptized, she was Earnestly Desirous of that, wherefore great pains were taken to Acquaint her with the main principles of the Christian Religion and the Nature of the Covenant of Grace, the understanding of which her former good education made more easy to her. And after some time, upon her making an Open Acknowledgement of her great and Crying Sins, taking shame to herself and manifesting her Sorrow on that account; Professing the Christian Faith and Consenting to the Covenant of grace she was Baptized. Soon after, She was Extremely Desirous to partake with us at the Lord's Table before she suffered, and upon its appearing that she understood the Nature and Design of that Ordinance, at her request she was allowed and had the opportunity to

Communicate with us twice." She is enrolled by Mr. Adams upon the list of those whom he received into the church. Then all others who professed the Christian faith, consented to the covenant, and were baptized, should be considered as having been admitted to full church privileges. There are 116 entries of this sort. And it is a significant fact that during the year or two which immediately followed the great awakening, a greater number of people than during any other equal period "made profession of the Christian faith, entered into covenant with God and were baptized." This would seem to point out that the revival which visited the church in 1740-41, had the effect to awaken people to their duty to God. It is also worth mention that there are, during this period, fewer entries which state that persons owned or renewed the covenant to have their children baptized. The practice of the half-way covenant, and a quickened spiritual state, did not seem to thrive together.

While upon this subject we may say that three of the Uncases were received into relation to the church during the ministry of Mr. Adams: October 31, 1742, Mr. Adams made the following entry upon the records: "Benjamin Uncas, sachem of the Mohegan Indians and his son Benjamin with his wife, Ann, also Lucy Uncas made profession of the Christian faith and were baptized. Benjamin Uncas Jr.'s child Benjamin; Benjamin Uncas Sen.'s younger children Esther, Mary." Lucy Uncas was married by Mr. Adams to Samuel Pye. The entry

on the records of marriages reads, "October 23, [1744] Samuel Pye and Lucy Uncas of Mohegan." Later, April 10, 1748, and April 23, 1750 other children of Ben Uncas Jr. were baptized by Mr. Adams. Dr. Love of Hartford writes: "This Benjamin Uncas Jr. also became sachem, the sixth in the royal line, and the third Ben Uncas. It has been known that Ben Uncas, second of the name above, avowed his acceptance of Christianity about 1736. [De Forrest, *Indians of Conn.* pp. 345, 6, 447. *Col. Rec.* Vol. VI.]" It is difficult not to believe that the record of the baptism of this chief with his family, was the crowning act of his acceptance of Christianity, which he had avowed six years before, and that it then culminated in his becoming a member of this church. Dr. Love goes on to say, "This * * * will explain the phrase used in one of his petitions in speaking of Mr. Adams, our 'faithful and venerable pastor.' [De Forrest, p 451.]" Mr. Adams actually was his pastor. Then Dr. Love seems to be correct when he says: "hence you have the unparalleled honor of having on your historical roll two Mohegan sachems."

One other baptism deserves a notice. "April 10, 1748, Betty Garret, alias Johnson's child Hannah." This Hannah Garret was daughter of Elizabeth Garret, of whom this record is to be found among the baptisms. "May 1, 1743, Elizabeth Garret, a Mohegan Indian made profession of the Christian faith, and was baptized Elizabeth." "This Hannah Garret grew up under Christian influences, attended

Wheelock's Indian School at Lebanon, and afterwards married David Fowler, one of the pupils, whose sister was the wife of Samson Occum. David Fowler was the companion of Occum in the first mission westwards to the Oneida Indians, and afterwards the assistant of Rev. Samuel Kirkland there. He and Hannah married, if I remember correctly, in 1766, and they kept house for Kirkland in the wilderness. Fowler was famous as a Christian Indian in his time, a school-master at Montauk, the founder of the Indian town, Brothertown, Oneida, N. Y." Then we think it clear that the names of the celebrated Indians belong on the list of those who were admitted to full membership in this church during the ministry of Mr. Adams. If cases like these, be considered as admission to full fellowship in the church, the number received by Mr. Adams was five hundred and three.

A study of the records of the church shows that Mr Adams continued the practice of the halfway covenant which his predecessor had introduced. Thus in July, 1709, he records, "Samuel Chapman owned the covenant and was baptized." It thus appears that persons were admitted to halfway covenant membership who had not been baptized in infancy, which was rather unusual, but not unknown. Mather wrote in 1726: "It is well known there is not one person in all the country free from scandalous and notorious disqualifying ignorance and impiety but what may repair to some hundred ministers in these colonies and be baptized." A large number of entries like the case of Samuel Chapman,

just quoted, show that Mr. Adams was among the "hundred ministers."

The practice of admitting to baptismal privileges persons who had no religious experience but led exemplary lives, easily grew into the still looser and more disastrous practice of admitting to the privileges of the Lord's supper "all adult members of the church who are not scandalous." By "adult members" was meant, not those who had experienced renewing grace, but all who lived exemplary lives, and who were descended from "such as make a serious profession of true Religion." That is, religious character was held, in a certain sense, to be a matter of inheritance, descending from father to son, if the son did not forfeit it by scandalous living.

There was a sort of fellowship between the churches in the matter of the halfway covenant. Persons who had taken the covenant elsewhere, were allowed to present their children for baptism here. Thus it is recorded: "June 13, 1714, John Larabie of Coventry, having with his wife owned the covenant at Windham, had his child baptized." During the ministry of Mr. Adams over one hundred and forty cases are recorded, in which persons were admitted to the sacrament of baptism for themselves or their children, without making public profession of the Christian faith, and becoming identified with the church in full membership.

A halfway covenant that was in use in the old North Church in Boston from 1662 may be cited

here as a sample of the engagement into which persons were required to enter, who had their children baptized, or were baptized themselves, without entering into full relations with the church. It contained the following: "You * * * do here give up yourself to God in Christ, promising in his help to endeavor a walk according to the rules of that holy religion all your days, choosing God as your best good and your last end, and Christ as your prophet and priest and king of your soul forever." It will be seen by this that the church exercised a kind of watch over those who took this covenant. For frequently the record of these baptisms is accompanied by a statement of the fact that a fault was acknowledged, or the church was satisfied. Baptism was thus maintained, but the Lord's Supper was neglected and often the church went into decay.

Just how far the loose practices of baptism affected the morals of the town, and the spiritual life of the church it is impossible definitely to state, but a study of the records of the church will show a number of cases of discipline for flagrant violations of the law of social purity, and for other vices unbecoming in those who were in even nominal relations to the church. That a man of so evangelical spirit as Mr. Adams seemed to be, should continue a practice fraught with so much evil, serves to show how strongly it was intrenched in the churches. Even Jonathan Edwards, in the first years of his ministry adopted it, and when he finally refused to continue it, his refusal cost him his pastorate.

As showing the customs of the times with reference to the matter of baptism, the following records are of interest: "June 15, John Plumbe's child, Joshua; he also engaged for the Christian education of the daughter of Benjamin Fox, who was baptized Sarah." "May 17, [1730.] John Calkins' child committed to the education of Bathsheba Williams, and baptized upon her promise for its Christian education." "June 7 John Calkins' child committed to care of Jonathan Calkins and his wife and baptized on their promise for its education, Mary." "John Calkins' child given in care of Richard Douglas and wife and baptized on their promise for its education, Ann."

During the ministry of Mr. Adams, children were usually presented for baptism on Sunday, in the church, but in cases of sickness the service was held at the house of the parent. Frequently children were presented at the mid-week lecture. He administered the rite to 1817 children and 199 adults. He married 526 couples.

Of the methods in use for the reception of members into the communion of the church we have no account, but one or two votes give some hint as to the course which was probably pursued. For example: "At a church meeting, Sept. 2, 1726, whereas it appears to us yt yr are diverse persons among us of good character and deportmt who stand off from joining to our communion because it hath been insisted upon yt a relation of yr experience should be brot by those who offer to join themselves

to ye church for wch yy could see no warrant ; it is now agreed and voted that (although it would be very acceptable to us yt persons offering thems to our communion should continue still so to do), yet where any have a very great scruple and difficulty upon their spirits to comply wth this custom, it shall for ye future be left indifferent ; yet it is expected yt their desire of communion shall be signified to ye church before it be signified to ye congregation. Voted in the affirmative." This vote points to the previous custom of requiring a narrative of personal religious experience, from those seeking admission into the church, given before the church. The custom was modified evidently to meet cases which seemed to come within the halfway covenant. Mr. Adams had been an assistant of Rev. Dr. Benjamin Colman, pastor of Brattle Street Church, Boston. In 1699 that church took a new and radical departure, and abandoned the practice of requiring a public narration of personal experience from those seeking admission to its membership. It seems likely that the vote quoted above was framed in imitation of the course pursued by the Brattle Street Church, with which Mr. Adams had been familiar.

A later vote seems to point to the custom of requiring assent to a creed and covenant by those who were received into full fellowship. It was as follows : "At a meeting of a great number of the Brethren at John Coyt's Sept. 3, 1742, notice being given a week before, yt as many of ye Brethren as could

conveniently, should then meet together. It was proposed and agreed to, yt this phrase in our church covenant where ye person promises to walk wth ye Church of Christ, in ye great Salvation, etc., should for the future be thus altered into walk wth *this* church, etc.," a change which remains in the covenant to this day. Certainly whoever united with this church took its covenant, and the expression, which we have seen occurs frequently in the records, "made profession of the Christian faith, entered into covenant, and was baptized," seems also to point to an assent to some statement of doctrine such as a creed. While most of the elaborate creeds of the Congregational churches, grew out of the theological discussions which were peculiar to the first half of the nineteenth century, yet there can be no doubt that, before 1742 this church had a confession of faith and a covenant.

A further study of the records of the church also shows that suitable discipline was not neglected, and that all who were admitted to church privileges, whether in full or in part, were expected and required to walk orderly, and live lives which were not scandalous. Several entries upon the records point to the rigorous administration of discipline. For example: "June 24, 1710, Samuel Fosdyck and his wife having made satisfaction of their offence, owned the covenant and had their children baptized." Such records show that the church claimed and exercised the right of watch and discipline, not only over those in full communion, but also over

persons who sought from it for their children the coveted blessing of the Sacrament of baptism, without taking upon themselves the full vows of God, and entering into full covenant relations with the church. But even this watch and care failed to ward off the evils of the loose views of baptism, and of relation to the visible body of Christ. It was recorded of a member of the church that, September 6, 1713, he "was publicly admonished for excessive drinking." A year later the records state that he "was admonished a second time for his obstinate persistency in his vicious courses." September 29, 1717, he "was excommunicated for profaneness and excess in drinking, being obstinate in his continuance therein." A vote relating to questions of discipline was taken by the church, which serves to throw some light upon the practices of the times. "At a church meeting at Deacon Thomas Fosdyke's, Nov. 2, 1737, and afterwards at another meeting at Capt. Thos. Prentis's, Dec. 7, 1737, it was unanimously agreed yt for the future wn confessions are required of scandalous offenders, they shall be taken only before the church, only that it is fit yt information be afterwards given to ye Congregation yt such offenders have given satisfaction to ye church." This vote seems to point to the custom previous to this date, of requiring such confessions to be made in public, before the congregation. No reason is given for the change to the more private method of hearing them. It can not be far wrong to suppose that it was made in the in-

terests of giving less publicity to offensive delinquencies.

Mr. Adams' connection with work among the Indians was one of the interesting features of his long ministry here. Mr. Blinman, it will be remembered, was accustomed to preach to the Indians in his parish. In the next century Mr. Adams engaged in the same work, but to a greater extent. We have already seen how the Uncases regarded and spoke of him as their pastor. His relation to work among the aborigines went farther than this. Rev. Dr. Love says: "Rev. Eliphalet Adams was the father of all the Indian Missionary work done in his neighborhood. He lectured to the Indians at Mohegan as early as 1729, and Nov. 29, 1729 had a grant of £17 10s. for his services from the society for propagating the gospel, the same which had fostered John Eliot's work. He continued to lecture at Mohegan, and was the adviser of the society in all it did there. This was how he came to win the Uncas family. In 1730 he took the young Ben Uncas, third of the name and sixth sachem, into his family, boarding him and tutoring him under authority of the above society. In 1731 he was urged 'to put him upon Grammar Learning, as soon as he shall be ready,' and this was in order to qualify him to be a preacher, which was his own wish and that of his father, then sachem. In 1739 this Indian youth became the schoolmaster at Mohegan, for which he received £40 a year. Mr. Adams said of him, 'he acquitted himself well.' He taught there several years at

least and more or less until he became the sachem. He was made sachem in 1749, and died in May, 1769. His funeral sermon was preached by Rev. David Jewett, and a committee appointed by the legislature attended, William Hillhouse, Gurdon Saltonstall and Pygan Adams. [Bostonian, March, 1895, p 674.]”

Mr. Adams was responsible for the opening of the Indian Schools at Lyme among the Niantics and at Groton among the Pequots. His son, William Adams, says Dr. Love, “preached at Groton for a time among the Indians about 1735, and later a man named Morgan, also, I think, a member of your church, taught school there.” If Dr. Love’s conjecture is right, this was John Morgan who joined in 1736.

Mr. Adams had acquired a knowledge of the Indian language before he came to New London. This gave him great advantage in his intercourse with the Mohegans. As early as 1725 he laid before them a proposition to establish among them schools, and to instruct them in the principles of the Christian religion. This offer they treated with disdain. Later, however, the schools were established, and this opened the way for the entrance of religious influences to such extent that their heathenish practices were considerably modified. Mr. Adams performed ministerial, or pastoral, services among them with considerable regularity until 1746, when Rev. David Jewett of the North Parish succeeded him. In his note book for 1738 he jotted

40 LATER HISTORY OF THE FIRST CHURCH.

down the following memoranda which give a hint of the work which he did among the Indians :

April 6. Preached at Mohagin to 30 Indians.

April 25. At Niantick : 20 Inds.

May 9. At Pequot : present above 20 Inds.

May 22. At Niantick. Only gave a few random exhortations, as most of the Indians were gone to a dance at Mohagin, and then to wait on the Court of Commissioners at Norwich which were to sit next day.

June 6. At Pequot. The Indians had been above a fortnight attending the Commission Court at Norwich : the court was over, and they had returned home.

June 30. At Niantick.—Indians returned.

July 18. At Pequot.

Aug. 15. At Niantic. No Indians at home ; heard the scholars read, etc.

Sept. 17. At Mohagin :—Above 30 Inds. present.

Oct. 6. At Mohagin.—About 20.

Samson Occum writes in a manuscript biography, that “once a fortnight in ye Summer Season a Minister from New London, [Rev Eliphalet Adams,] used to come up and the Indians to attend ; not that they regarded the Christian Religion, but they had Blankets given to them every Fall of the year, and for these things they would attend. And there was a Sort of school kept when I was quite young, but I believe there never was one that ever Learnt to read anything.” Evidently little impression was made

upon Occum at the time, but seed was sown which bore fruit, a few years later, in his conversion.

Mr. Adams' work among the Indians near New London grew out of an early interest. In 1698, before he went to be assistant to Dr. Colman, he had been employed by a society of gentlemen in Boston to labor among them. He records in his diary: "1698, July 12, I was put in to be an Indian preacher by the Gentlemen who have the oversight of yt work." A year later he wrote: "1699, May, I preached my first sermon to the Indians in their own language, with fears lest I should be a Barbarian unto them, but yy told me yy understood it well, and accepted it thankfully." This early interest did not flag during his long ministry in New London. In 1742 the legislature, upon his representation, voted a sum of money out of the public treasury, to be put into the hands of Joshua Huntington of Norwich, to be used in repairing the Indian School at Mohegan, so great was their confidence in his judgment. And the Indians themselves came to regard him as a father.

During the ministry of Mr. Adams two other churches of the Congregational order were organized, the one in 1722 in the North Parish, now Montville, the other in 1724 in East Lyme. After a long and disquieting controversy over title to lands within what was known as the North Parish, tranquility was restored to the community. Governor Saltonstall gave himself with all his energy to the accommodation of the difficulites, and the ul-

timate organization of a church, and settlement of a minister. Permission was granted to the inhabitants of the new parish by the General Court, in 1714, to be constituted into a church as soon as they should secure a settled orthodox minister. For some reason eight years elapsed before the conditions were fulfilled, and the church was organized. In the matter of securing a pastor the good offices of Governor Saltonstall were solicited and obtained. He recommended to them Mr. James Hillhouse from Ireland, who was then in Boston. To him they applied through the agency of the Governor, offering him a salary of £100 a year. His entry on the records of the church says: "I received my call at Boston dated February 5, 1721-2. I was installed by Rev. Mr. Adams of New London, Mr. Buckley of Colchester, Mr. Woodbridge of Grotton in October, the third day, 1722. Mr. Adams preached from Acts 16:9." This was the date of the organization of the church. It consisted of only seven males. Mr. Hillhouse's record reads: "There were Seven that belonged to the church at my installment—Capt. [Thomas] Avery, Capt. [Robert] Denison, Mr. Nathl. Otis, Mr. [Samuel] Allen, Mr. [John] Vibber, Charles Campbell and one deacon. Mr. Jonathan Copp was chosen deacon of this Church and accepted it Nov. 19, 1722." Samuel Allen and Charles Campbell became members of the First Church in 1719, Nathaniel Otis and John Vibber in 1720. Thomas Avery was probably the son of Edward Avery, who, with his wife, joined

the First Church in 1702. Thomas was baptized by Mr. Saltonstall, August 16, 1702, so that he was a baptized child of this church. Then five of the original seven men, who constituted the North Parish, or Montville Church, were from this, the mother church. If the wives of these men joined with them, or at a subsequent date, the names of Mrs. Allen, Mrs. Campbell, Mrs. Otis and Mrs. Vibber should be added to those whom this church furnished to constitute the membership of the new church, for they had been received into the communion of the First Church at the same time with their husbands. Besides these, there were others, prominent in the new movement, who were directly descended from members of the mother church; as for example, Joshua Raymond, grandson of Joshua and Elizabeth Raymond, the latter of whom joined this church in 1678. His wife was Elizabeth Christophers, whom Mr. Adams received into the church in 1711. So that the roots of the Montville church are to be found in this church. Then it is more than a figure of speech to call it the third daughter of the First Church of Christ. On the occasion of the one hundred and seventy-fifth anniversary, May 23, 1897, the mother church sent Deacon Jesse H. Wilcox and Deacon William Belcher to carry her greetings to the daughter.

Mr. Hillhouse continued in the North Parish fifteen years, during which time one hundred and twenty-three were received into the church there; fifty-one of them during the first year. He was

succeeded by Rev. David Jewett. He had been a missionary among the Mohegans, and was much in favor with them and their chief. He accepted the call and was ordained October 3, 1739. A dance and a supper crowned the occasion. It was known as the ordination ball, and was an adjunct of the ceremonies attending the induction of a minister into office, quite unknown in these later days, at least among churches of the Congregational order.

The question of a boundary between the first and the second parishes came to be a perplexing one, insomuch that it was referred to the legislature for settlement. The following is quoted from the doings of the General Assembly, for May, 1730. "Upon the memorial of the second parish in the town of New London, shewing that they are under many difficulties by reason of the crookedness of the line dividing between them and the first society: Resolved that for the future the line shall be as followeth: (viz.) Beginning on the south side of Mr. Condell's farm and from thence an East and West line throughout shall divide between the parishes aforesaid." Henceforth all who lived north of that line would pay their minister's rates to the second parish. Such, in outline, is the story of one of the conspicuous events of the ministry of Mr. Adams.

The next event of a similar character was the formation of a Congregational Church at East Lyme. A Congregational parish, known as "The Second Ecclesiastical Society of Lyme," had been formed by the people who lived in the eastern por-

tion of the township of Lyme. At the May session of the legislature, 1724, permission was granted to them "to embody themselves in church order, and settle an orthodox minister." It was voted that "Mr. George Griswold should be a minister for the society to preach ye gospel." He belonged to one of the leading, most wealthy and aristocratic families. He graduated from Yale College in 1717, in the first class that left that institution after it was established at New Haven. Until 1767 the names of the members of each class were arranged, not alphabetically, but in the order of the social rank of their families. In the class of 1717 the name of George Griswold stands first. This indicates the social rank which his family was supposed to have in the colony. He was a man of great piety and learning, and, was prominent in the revivals which visited and blessed the churches. He was ordained and the church constituted in 1724. The famous Samson Occum united with it, as one of the fruits of the Great Awakening. William Miner, who was one of those who were instrumental in securing the organization of the Church in East Lyme, and was one of the first moderators of the society, was a son of Dea. Clement Miner of this church, and was baptized by Mr. Bradstreet, April 30, 1671. He was a link between this church and that in East Lyme. The subsequent relations between the two churches, while Mr. Adams and Mr. Griswold were living side by side in the active ministry, were of the most cordial nature, and their

cooperation in the labors of the Great Awakening, constituted another bond between them. So that while the East Lyme Church is a daughter of that at Old Lyme, yet its organization was one of the important ecclesiastical events which took place in this immediate vicinity, during the pastorate of Mr. Adams.

That the formation of the new church, on the west side of the Niantic River, drew from this, so that the First Church contributed somewhat to the life of the new enterprise, appears from the following action of the Colonial Assembly at its May session in 1726, two years after the formation of the East Lyme Church. "Upon the petition of the East Society in Lyme: This Assembly doth hereby annex all the inhabitants and rateable estate that lyes in New London bounds on the West side of the Niantic River, so far northward as the country road and bounded with the great brook, to pay all their ministerial dues to said society, in equal proportion with the other inhabitants." It will be recollected that Winthrop originally laid claim to all the territory west of the Niantic River, as far as Bride Brook. This boundary was afterwards contested by Saybrook, which claimed that it should be a mile farther to the eastward. The controversy waxed hot and bitter, for both parties had made large grants of land on the disputed territory. The contention was finally settled by the legislature, in 1671-2, so that a considerable part of what is now East Lyme, on the west side of Niantic River, came within the

jurisdiction of New London, and so remained till it was annexed to that society in 1726. So that if the First Church did not contribute to the membership of the church in East Lyme, as is probably the case, it did furnish one of the first moderators of the new society, in the person of William Miner, and it contributed of its tax-payers towards its material support.

Yet another event, more directly affecting the life of this church, was the rise of different religious persuasions in New London, thus breaking in upon the established ecclesiastical order which had hitherto been unbroken, with the sole exception of the Rogereene defection. The advent of different religious orders was an important epoch in the history of this town, and proved to be a radical, and, it must be admitted, beneficial innovation upon the prevailing religious conditions, for after churches of other persuasions than the Congregational were established, it was no longer practicable to lay a tax on the town for the support of the minister of the Congregational Church, nor to transact the business of the church in town meeting. The First Ecclesiastical Society of New London was therefore formed. The town ceased to be the parish. The business of the church ceased to be an item in the warrant calling a meeting of the town. The date of the organization of this society, Joshua Hempstead tells us in his diary, was January 23, 1726-7. Under this date he wrote: "A society meeting, the first that was ever held in the First Society, Capt. C. Christophers was cho-

sen the first committee man and moderator; Justice Prentis and myself the other two; John Richards clerk." At this first meeting of the society it was voted, in view of "the different persuasions that had arisen in town," and in view of the manifest difficulty and injustice of collecting parish rates to pay the salary of the pastor of the Congregational church from persons of different persuasions, to raise the necessary sum hereafter "by free contributions if possible." From this date the town ceases to appear as a factor in ecclesiastical affairs. Rates were afterwards laid upon the inhabitants of the parish, but not of the town. The town no longer appeared at the ordination of ministers to signify through its agent its acceptance of their ministry. It ceased to have a voice in calling pastors, in fixing their salaries, or in dictating in any way as to the affairs of the church. So, as has been observed, Mr. Adams was the last minister settled by the town. For more than one hundred and seventy years the First Ecclesiastical Society has transacted the business of the First Church.

The immediate occasion of the organization of this society was the founding and constitution of an Episcopal Church, followed soon after by the organization of a Baptist Church. "Among the first settlers of New London," says Dr. Robert A. Hallam, "no trace is to be found of attachment to the Church of England." Certainly it had no adherents among those who followed Richard Blinman from Gloucester. Puritan Congregationalism had the

right of way. There are no evidences of the presence of any in New London who were members of the Church of England till April 17, 1723, when a child of William and Mary Norton was baptized by a Mr. Pigot, who was a missionary of the Propagation Society in Stratford. [Hallam's St. James's New London, p 9.] The next year an infant son, Lauzerne, of Richard and Elizabeth Wilson was Episcopally baptized at New London by one Mr. Talbot, October 15, 1724, and an infant daughter of Mr. and Mrs. Norton was baptized by Rev. Samuel Johnson, October 25, 1724. These are the earliest signs of the presence here of the Episcopal Church. However, an earlier event occurred, [ibid p 10] which is at least an interesting fact in the ecclesiastical history of the town. Rev. George Keith, originally a Quaker, who had taken orders in the Church of England, visited New London, together with Rev. John Talbot. He wrote in his journal, "September 10, 1702.—The next day we safely arrived at New London, in Connecticut Colony and Government, which stands by a navigable river. September 13, Sunday.—Mr. Talbot preached there in the forenoon, and I preached in the afternoon, we being desired to do so by the minister, Mr. Gurdon Saltonstall, who civilly entertained us at his house, and expressed his good affections to the Church of England. My text was Rom. 8: 9. The auditory was large and well affected. Colonel Winthrop, Governor of the Colony, after forenoon services, invited us to dinner at his house and kindly

entertained us, both then and the next day." These were the first two Episcopal sermons ever preached in New London, and they were preached in a Congregational pulpit by the courtesy of a Congregational pastor. It was twenty-three years before successful steps were taken toward the organization of an Episcopal Church.

How the materials were gathered, out of which the new church was organized, cannot be definitely determined. Miss Caulkins says, [Mass. Hist. Soc. Coll. Vol. I. Fourth series, p 37] that "the Episcopal society arose directly out of his (Mr. Adams') congregation." While it is true that there may have been some who left the congregation of the First Church, none left its membership to join in the new enterprise. Miss Caulkins says that Samuel Edgecombe was an original founder of Saint James. If this is correct, this might be called a contribution of this church to Saint James, for his mother was a member of the First Church and he was baptized by Mr. Saltonstall, January 24, 1691. But there are few, if any, more cases of this sort. It seems certain, as both Dr. Hallam and Mr. Seabury say, that the founders of Saint James were men who had no sympathy with the Puritanism which prevailed in New England. None of them, says Dr. Hallam, were of the company of Winthrop or Blinman. [Annals, p 12.] They were mostly, if not entirely, Englishmen, who were attracted hither by promising facilities for trade. Dr. Hallam says: "the first founders of the parish, (St. James), then,

were English, not of the Puritan stock." "The church was rather the offspring of the early commercial importance and promise of the settlement." Mr. Seabury wrote in 1742, May 3, that "the first members of the Church of England who founded Saint James, were either Europeans, not long settled here, or persons brought up in other colonies."

Rev. Mr. Johnson, a recent convert from Congregationalism, wrote that he preached here June 11, 1724, to an audience of sixty, where, he added, "there is a good prospect of increase if they had a minister." August 14 of the next year he wrote that the people in New London were to "build with all expedition," for which a considerable sum had been subscribed. The earliest paper among the records of Saint James's Parish is dated June 6, 1725, and is a subscription toward the erection of a house for the worship of God "according to the Liturgie of the Church of England as by Law Established." On this paper were subscriptions ranging from £3 to £50. For some reason the project was postponed, till September 27, 1725, when a second, more effective paper was drawn up and acted on. So that this is considered the natal day of Saint James's Church. [Annals, p 17.] The first house of worship stood on what is now called the Parade. It was built by John Hough, and stood facing the west. It was 50 feet in length, by 32 feet in width. It was enclosed, the under floor laid, and a neat desk and pulpit finished November 28, 1727. It remained in this condition for several years, and was

completed and opened for worship in the autumn of 1732.

None of the founders of Saint James were ever Puritans, or inclined to Puritanism, so says Dr. Hallam, but the first rector had a good deal of Pilgrim blood in his veins, and Dr. Hallam was of strictly Puritan lineage. John Seabury came to Groton about 1700. His wife was Elizabeth Alden. She was the granddaughter of John Alden of the Mayflower. John Seabury became deacon of the Congregational Church when one was formed in Groton in 1704-5. Deacon Seabury's son, Samuel, was born July 8, 1706. He studied for the ministry, and in 1726 preached as stated supply for the Congregational Church in North Groton, now Ledyard. In 1731 he renounced Congregationalism, went to England, where he was ordained by the bishop of London, and returned to America with a commission from the Society for the Propagation of the Gospel, bearing date of May 1732. He was appointed its missionary in New London. His son was born November 30, 1729, while he was yet a Congregational clergyman. This son became Bishop Seabury. So that Pilgrim and Puritan blood has run in the veins of some of the foremost promoters of Saint James, if not in the veins of its founders. Such in brief, is an outline of that important religious movement, during the pastorate of Mr. Adams, which resulted in the permanent establishment of another religious body to share the

field which the First Church had occupied alone for three quarters of a century.

The next important movement of this sort, and following quickly upon it, was the settlement of the first pastor of the first regular Baptist Church in New London. There were baptisms in New London after the method of the Baptists as early as 1674. They were confined to that portion which is now called Waterford. The people of this persuasion held meetings as early as 1704. In that year they presented a petition to the Colonial Legislature for "the settlement of their meeting." They called themselves "dissenters" from the established order. They represented that they had a teacher, one Daniel Pierce, and that they met at the house of William Stark for worship. Backus says that they were organized into a distinct church in 1710, and that this was the second Baptist Church in Connecticut. After 1720 they grew in numbers and influence. A number of prominent people joined their ranks. Stephen Gorton of Rhode Island was ordained as their first pastor November 28, 1726, by Rev. Valentine Wightman of Groton. He was respected at home and abroad for his talents as a speaker. His ministry was successful and greatly promoted the growth of Baptist sentiments in the neighboring towns.

These people joined with the seventh-day Baptists in erecting a house of worship. The site was given by Isaac Fox; the deed was dated January 9, 1729-30. The title was vested in the two societies

known as "First and Seventh Day Baptists." It stood on the rocky summit of Fort Hill. The peculiar shape of the house of worship obtained for it the name of *pepper-box*. It stood till it was taken down in 1847. The new society had a somewhat checkered existence. Its members were scattered over a wide area. Nehemiah Smith of East Lyme and Jonathan Rathbone of Colchester were members of it. In 1731 several persons who lived in Wallingford, thirteen miles north of New Haven, joined its communion.

Later on serious accusations were made against Mr. Gorton. He was tried before a Baptist convention in Rhode Island. The charges were not proved, but the convention advised his dismissal. He refused to be dismissed. His church was divided. The majority believing in his innocence adhered to the pastor. This was the beginning of a struggle which ended in the extinction of the church about 1774. The members were dispersed and joined other Baptist churches. None of those concerned in this movement seem to have had any connection with the First Church.

But in 1748 the minority of Elder Gorton's church withdrew, and with some later converts, formed a new church at West farms. This was claimed to be the reorganization of the old church, which was considered out of fellowship; and after Waterford was set off from New London in 1801, it took the name of the First Baptist Church of Waterford. Nathan Howard was an original member

of this reorganized church. He had joined Mr. Adams' church in 1741, as one of the fruits of the Great Awakening. He joined the Separates, who seceded from the First Church. Later he, with others, joined the Baptists. In 1752 "the attention of the church was attracted to the gift of Bro. Nathan Howard, one of the constituent members of the church, who seemed designed by the Lord as their future pastor." [Hist. N. L. Bap. Assn. and its Chs. p. 16.] He was called to ordination, and became the first pastor of the reorganized church. He served about twenty-five years. He died of the smallpox March 2, 1777, aged fifty-six years. If the Baptist Church in Waterford is not a colony from this church, its first pastor, and the leading spirit in its organization, was furnished from among the members of Mr. Adams' flock.

Another company of Baptists gathered, not long after, near the town plot in New London, with one Noah Hammond as elder. Mr. Hammond was also a fruit of the revival, and was an attendant upon the ministry of Mr. Jewett. This church was not able to proceed. The members at length coalesced with the church of Elder Howard. All that is said about the persecution of these Baptists must be understood as not applying to Mr. Adams or his church, for all the evidence goes to show that he was not a man of that spirit.

In 1724 Mr. Adams was called to the Presidency of Yale College, made vacant by the resignation of Rev. Timothy Cutler, D.D., who, in 1722, had re-

nounced the communion of the churches of the Congregational order in Connecticut, and embraced Episcopacy. Mr. Adams was noted as a Hebrew scholar, and his attainments were of so superior a character that he was widely and favorably known, and was the choice of the trustees of the college for the vacant rectorship. The event was so prominent in the life of Mr. Adams, and reflected so great honor upon him, and the church of which he was pastor, that more than a passing mention of it may be made.

In 1720 Mr. Adams had been chosen a trustee of the college, an office which he held till September 10, 1740. In it he exerted a very great influence upon the institution. Dr. Cutler, who was pastor of the church in Stratford from 1709 to 1719, was chosen, March 24, 1719, as resident rector, or president. He was acceptable to the legislature and to the clergy. He was a man of commanding presence. Dr. Stiles said that he was great in philosophy, metaphysics and ethics, that he spoke Latin with great fluency, and that he was extensively read in the academic sciences, divinity and ecclesiastical history. [Eccl. Hist. Ct. pp. 263-266.] Under his administration the college seemed to be prosperous, and to be firmly established in a flourishing and a happy state.

But this peaceful condition of affairs was rudely disturbed in a sudden and an unexpected way. At the commencement in 1722 it was discovered that the rector, and one of the tutors, a Mr. Brown, had

embraced Episcopacy. After duly considering the subject, the trustees, at a meeting held October 17, 1722, while the General Assembly was in session at New Haven, voted as follows: "Voted, That the Trustees, in faithfulness to the trust reposed in them, do excuse the Rev. Mr. Cutler from all further services as rector of the College. That the Trustees accept the resignation which Mr. Brown hath made as tutor."

It was also further voted that whoever should thereafter be elected to the office of rector, or tutor in the college, should declare before the trustees "assent to the confession of faith, owned and assented to by the elders and messengers of the churches in this colony of Connecticut, assembled by delegation at Saybrook, September 9, 1708, and confirmed by the act of the General Assembly, and shall particularly give satisfaction to them of the soundness of their faith in opposition to Arminian and prelatical corruptions, and any of dangerous consequence to the purity and peace of our churches." [Trumbull Hist. Conn. Vol. II pp. 15-16.] It is said that Governor Saltonstall, who was in a sense the author of the Saybrook Platform, deemed it of so great importance that the public should be properly informed as to the liberty of the churches, that he came forward "amid the universal surprise," and disputed openly with Rector Cutler the claims of prelatical supremacy. Of course the party of the prevailing order considered that the Governor had the best of the argument. Dr. Hal-

lam says that Governor Saltonstall "presided in the conference and debate on Episcopacy at Yale College, on the occasion of the defection of Rector Cutler and Dr. Johnson; an event which filled the Congregationalists with astonishment and dismay." [Annals p. 11.] President Woolsey says: "I suppose that greater alarm would scarcely be awakened now if the theological faculty of the College were to declare for the Church of Rome, avow their belief in transubstantiation, and pray to the Virgin." Quincy in his History of Harvard College, says of this event, that it "shook Congregationalism throughout New England, like an earthquake, and filled all its friends with terror and apprehension." There can be no doubt that this was the case, especially in Connecticut. Not only had Dr. Cutler and Tutor Brown renounced Congregationalism, but also Dr. Johnson of West Haven, James Wetmore of North Haven, and not many years after Seabury and Punderson of North Groton, Jonathan Arnold of West Haven, and others followed their example. Besides all this a systematic effort was made by the managers of the Society for the Propagation of the Gospel, not only to proselyte Congregationalists, but to plant churches in fields already amply supplied with the ordinances of the Gospel. All this was viewed with somewhat of apprehension. Dr. Dunning [Congregationalists in America, p. 231] says that "the alarm was increased by the belief that other prominent clergymen had joined in a scheme to go over to Episcopacy and take the people of Connecticut with them."

Evidently the affairs of the college were in a disturbed state. A man of unusual ability was needed to take the helm. It is to the credit of the pastor of this church at the time that he seemed to the trustees to be the right man for the office. The reasons for Mr. Adams' declining the office are not given. But we may suppose that a unanimous vote of the town, desiring him to remain, and the disturbed state of affairs in the college brought him to this decision. Prof. Franklin B. Dexter, in *Annals of Yale College* [p. 289] says, "at the next meeting of the Trustees, in April, [1724] the six who were present (not a quorum by the new Act; but a clear majority of the whole number) considered themselves competent to the work of choosing a Rector. The person now selected was the latest accession to their own body, Governor Saltonstall's successor in the New London pulpit, the Rev. Eliphalet Adams." Mr. Joshua Hempstead records the fact that Mr. Adams laid his election before a full meeting of his townsmen and parishioners. "Wednesday, April 15, [1724] a Public or General fast. Mr. Adams pr in ye foren and Mr. Woodbridge of Har [tford] in ye aftern who is come here with Mr. Russel of Branfd to get Mr. Adams to go and be President of Yale College. Thursday, 16 was had a Sort of Town Meeting to Consider if wee were willing to part with Mr. Adams * * * it is Negatived." And so Mr. Adams did not become President of Yale College.

Of Mr. Adams' eminent abilities and fitness for

this high position which was offered him, there is other incidental, but strong testimony, which is to be found in Dr. Hallam's Annals. [p. 35.] Matthew Stewart, an Irish gentleman who resided in New London for more than half a century, and was an influential member of St. James in its early days, wrote to the secretary of the Society for the Propagation of the Gospel, January 14, 1743, concerning a rector for Saint James, and spoke of New London as "the seat of his Majesty's custom house, and so the port of greatest note in the colony, and, in many other respects, as a city set upon a hill which can not be hid," and therefore as a place where "a man of mean and ordinary abilities" "would bring the church into contempt." But more than this was another fact, calling for the best man that could be had, and to which Mr. Stewart called attention, namely, the independent minister, Eliphalet Adams, had "a well established character, and is, in every respect, the most superior person in the Colony." New London was the principal port of the Connecticut Colony at that time, so that we must understand Mr. Stewart to say that Mr. Adams was the most superior person in Connecticut, in 1743. This was twenty years after he was called to the Presidency of Yale College. But we have no reason to suppose that in his earlier years he did not give the promise which was realized in the rich fruitage of his later life. He was a man of fine culture and of strong mind.

An event took place during his ministry which,

from its striking nature, was a conspicuous landmark in it. August 31, 1735, the old Saltonstall meeting-house, which had served for a place of public worship since 1698, was struck by a terrific thunderbolt and almost riven asunder.

Mr. Hempstead, who was present and witnessed the scenes, recorded the following account: "Sund. 31, fair in foren. Mr. Adams pr. at noon It clouded over Thick and Raind smartly and when Mr. Adams stood up and began prayer a Tereble Clap of Thunder and Lightning came Struck meeting house in Divers places, and struck Divers persons it pleased God to Spare al our Lives. But Edwn Burch a young man newly for himself, and he was struck more fattaly and Died. Jno. Prentis in their Pew ye n Side ye E Door. Jno. Plumbe in Peter Harris' Pew the S Side West Door. Samll Green Deacon's Son in * * * Pew the East Side next the stairs, and Jer Chapman in his father's Pew W Side ye S Door, and one Burrel a stranger in the Gallery by ye stairs ye E side were struck and by bleed and proper means they Recovered. Divers others Mazed and Litely hurt, it is supposed about 40 Struck Down." The event was improved by Mr. Adams who preached a sermon with reference to it the following Sabbath, September 7. Extracts from the sermon, together with Mr. Adams' graphic description of the scene will be found in the following chapter.

The house of worship was almost a total wreck. It was repaired for temporary use, but the society

voted to build a new edifice, and took steps to that end. The proposed house was to be larger and more pretentious than the former, but an obstacle was met at the start. The society could not agree upon a site. The controversy was kept up with considerable heat, until the matter was finally referred to the legislature for adjustment in 1739. The following quoted from the Colonial Records, refers to this subject. May 1739, "Upon the memorial of the first society in New London, praying that a committee may be appointed to affix and ascertain the place where said society shall build their meeting house: This Assembly appoint Samuel Lynde Esqr, of Saybrook, Mr. John Griswold of Lyme, and Mr. Christopher Avery 2d of Groton a committee to repair to said society, view and consider the circumstances thereof and hear the parties, and affix and ascertain the place where said society shall build their meeting house for divine worship and make report of their doings to this Assembly in their sessions in October." They met July 4, and selected the spot. October, 1739, upon report of the foregoing committee "that the most convenient place for the inhabitants of New London to build their new meeting house for divine worship upon is near the South East corner of the green where the meeting house now stands, where is a stake set up which is to be enclosed within the ground sills within two feet of the South East Corner of said house," the Assembly passed the following vote, "resolved by this Assembly that the said

meeting house shall be built and erected on the place aforesaid, and the inhabitants are hereby ordered to proceed thereupon accordingly." The spot thus designated was not far from the old meeting-house. The decision was peremptory, but seems to have been satisfactory. But the Spanish and French war soon broke out. The exposed situation of the town rendered it unwise to build, at that time, a costly edifice. The old house was therefore, thoroughly repaired and enlarged. A new bell was hung in the renovated belfry in 1746. Thus the old Saltonstall meeting-house continued to serve the town as a place of public worship, till 1785—a period of fifty years after the thunderbolt almost demolished it.

It has been said that Mr. Adams' ministry was in the main peaceful. However some disturbances broke in upon its quiet tenor. Miss Caulkins says that his ministry was cast amid exciting scenes. The disquieting sounds and rumors of war were in the air. The waves of religious enthusiasm rolled high around him. Not only the Separate movement, but also "the Rogerene Quakers gave him much disturbance." However, his ministry was disquieted by no such lawless acts of these people as vexed the souls of his immediate predecessors. The boisterous character of some of the people of New London, in those early days, is illustrated by the following facts. April 22, 1716, John Bolles and his wife and John Culver and his wife disturbed the congregation, "whereof the Rev. Mr.

Adams is minister in the time of their being assembled for divine worship on the Lord's day," and "were put in goal." [Col. Records, 1716-1725.] In view of the fact that they did not know that they were violating the law, and on their promise of future good behavior, the Assembly, at its May session, ordered their release. It is probable that these were Rogerenes, for the Bolleses were of that way of thinking. If so this is the only recorded instance in which they had, up to this date, disturbed the ministry of Mr. Adams. And this does not seem to have been a very heinous offense, for it was easily condoned. Mr. Hempstead records two other instances which may point to a minor disturbance of the religious quiet of the town, though no notice was taken of either case. "April 23, (1721), Mr. ad pr al day a Sacrament day Jno Rogers came into ye Meeting House and preached between meetings, his crew with him." He records a similar proceeding on the following Sabbath. As no other incidents of this kind are recorded it is safe to assume that such disturbances were not persisted in. In July, 1724, a complaint was made to the Governor and Council, "that divers persons in New London, instead of attending upon publick worship of God on the Lord's day, frequent publick and other houses, and spend their time there in drinking and in a prophane manner." In view of the complaint authority was given to the constables to arrest and imprison all such disturbers of the peace and quiet of holy time. [Colonial Records for 1724.]

May, 1726, the following action of the General Court of the Colony points to yet another case of disturbance of public worship which the authorities took in hand and dealt with. "Upon the petition of Geoffry Seter, an Indian man, informing this Assembly that sometime last fall he, being led away by other evil minded persons, did go into New London meeting-house, in the time of divine service, upon the Sabbath, and did then and there make disturbance, for which he was by the county court, held in New London in November last, sentenced to pay the sum of 20 pounds to the treasury of this colony, and now prayeth this Assembly to remit said fine, upon the consideration of said petition, he, said Geoffery, his freely confesing himself guilty in said Court, and his acknowledging his fault for his so doing; and desiring to be humble under it, and promising to walk more orderly for the time to come: This Assembly do freely remit said fine." [Colonial Records, 1726.]

June 16, 1745, Mr. Hempstead records in his diary, "Mr. Adams pr all day. Old John Rogers and Bolles and Watrus and andrw Davis and about 20 more of their Gang Came Down into Town with a Cart and oxen and were taken up by the officers and Committed to Prison, also 4 women of their Company Came to ye meetinghouse and began to preach and were taken away to Prison also." Whether this is the same Bolles who was arrested for a like offence in 1716 we are not told. These are examples of the disturbances with which Mr. Adams met

in his pastorate. But they were far less violent than those which had broken the peace of the earlier days. They affected the church in a measure externally, but did not directly touch its inner life. But the Separate movement, under the lead of James Davenport and Timothy Allen, which was an unfortunate reaction from the revival of 1740-41, created serious commotion within the church itself, which, but for the prudence and patient wisdom of Mr. Adams, must have been rent asunder. The Great Awakening, out of which the Separate movement grew, was, perhaps, in many ways, the most important religious event of Mr. Adams' ministry. It directly touched the religious life of the church. Both movements were vitally related to each other, and a discussion of them is reserved for a future chapter.

During the pastorate of Mr. Adams occurred the sudden death of Governor Saltonstall. Mr. Hempstead relates that he "died Suddenly with a fitt of Appoplexy about 12 of the clock being as well as ever ye noon before." This was on Sunday, September 20. Two days later his funeral was attended at four o'clock in the afternoon, in a manner befitting his rank and office. The supreme court adjourned to attend. The military were present, and fired volleys at the grave. "Twenty cannon" were fired "at half a minute's distance." The loss was felt, and his memory was honored, throughout New England.

The sounds of war, as has been said, often dis-

turbed the peace of the town. For example, Sunday, May 25, 1712 "news came of a french Brigg 150 men Tarpolian Coave; Posts gone to ye Govr att Hartford and to ye Deputy Govr. att fairfield and watch at ye Harbour's mouth." [Hempstead.] We can imagine the relief felt when, two or three years later peace between England and Spain was declared. In 1744-5 the General Assembly voted to raise 500 men for the brilliant but profitless expedition against Cape Breton. They were ordered to embark at New London. They began to gather in March. April 7 Mr. Adams preached to them in the afternoon. Mr. Hempstead tells us that the troops were drawn up on the meeting-house green. April 9, the same authority records in his diary, "Tuesday 9 a warm morning. I was * * * afternoon to See the Majr Genll Woolcut's Tent on ye hill between Col. Saltonstall's wall and ye burying place and ye Regiment 8 Companys in the Trayning field drawn up to Close order and ye Comisions published near the Courthouse the * * * * Maj. Genll with Coll. Andrew Burr on his Right and Lt. Coll. Simon Lothrop on ye left marched bareheaded fro the Tent to ye place near ye West Door," where the commissions were read. The troops embarked April 13. Wednesday, April 24, was observed as a fast throughout New England. Mr. Hempstead records, "a publick fast for the expedition. Mr. Adams pr al Day." Then followed two months of anxious suspense. Sunday, June 30, two trans-

ports arrived "to carry away our 200 soldiers for Recruits at Cape Breton." [Hempstead.] The next Sabbath, July 7, the news was brought that the city of Louisburg had been taken without the loss of a man. These tidings offset the mournful news of defeat that had been received the month before. Of the one hundred men who formed the crew of Capt. Prentis not one had fallen in battle, but one fourth had yielded to disease. Several of the captains and some of the principal officers were from New London. Some of them, as well as many of the men, were members of Mr. Adams' congregation. These were exciting times in this town, and were among the stirring scenes in which his ministry was cast.

Mr. Adams was sought, not only as a preacher on public occasions, but also as one of the leading pastors in the colony, to give his wisdom and advice in settling differences which frequently arose and threatened the peace of the churches of the colony. A quarrel had sprung up in the church in Guilford, which was of so grave a nature that the legislature was led to interfere. It appointed, at its session in May, 1729, Mr. Timothy Woodbridge of Hartford, Mr. William Russel of Middletown, and Mr. Eliphalet Adams of New London, a committee to go to Guilford, and in every way possible to seek to accommodate the differences there, "and bring that people to unite themselves together in love and peace in carrying on the worship of God in the house of prayer they have built to his name,"

and report in October. This committee attended to their duties and reported as required, when another committee of seven, of which Mr. Adams was one, were appointed to go to Guilford again, and use all further means in their power "to put an end to the divisions and contentions in said society, by uniting the spirits of those good people that now differ, that thereby the interests of religion may yet flourish and be revived in said society."

It was the custom in those early days for the people who came to church from a distance, to remain between the services, the second being held in the afternoon. The intermission, especially in the warmer seasons of the year, was the occasion for the men to gather in the country horse-sheds, to discuss, it is to be feared, some other topic than the sermon of the morning, and for the women to gather in some convenient place for a quiet hour of gossip, not always about what they had heard from the lips of the preacher. The days of Sabbath Schools and Bible classes were not yet; so that that method of employing the time between the two sermons, was not enjoyed by our ancestors of the early half of the eighteenth century. But a device was adopted which may have had the effect to cause the "nooning" as it was called, to be spent in a less secular way than would otherwise have been the case. Mr. Hempstead records in his diary the following: "August 18, (1734). A Large Book of Mr. Baxter's work is brot into the meetinghouse and left there to Read in between meeting for those that

stay there." Surely, with Baxter's *Saints Rest*, or some such volume at hand, there could have been no good excuse for the men to profane the Sabbath by discussing the last town meeting, or the state of the crops; nor for the women to retail the latest bit or neighborhood gossip or scandal. In 1870 Dr. Field said that he had that book in his possession, and that on its fly leaf was this record: "This book, with three volumes more, was presented to the churches of New London and Groton, by the hand of Dr. Colman of Boston, in the year 1730, from the Hon. Samuel Holden, Esq., of London, being one of thirty-nine sets of the practical works of the venerable Richard Baxter, to distribute among the churches." How generally this book was read we do not know, but the fact that in 1870, one hundred and forty years after it was presented to the church, it was in a good condition, raises the suspicion that it was not worn out with much reading.

The practice of taking up contributions in aid of worthy objects of a religious nature, was in operation during the ministry of Mr. Adams, as the following, from the Hempstead diary, shows: "July 23 (1721). A contribution to build a house for the Rector of Yale College: a very small one." So that our great University, of which we are justly proud, was an object of the charitable gifts of this, and probably of other churches. But they were, after all its debtors, for it was raising up for them a ministry. Another entry in this diary reads as

follows: "Aug. 5, (1722). A contribution for the support of the Presbyterian ministers to preach at Providence—per order of the governor and council." A letter from the Secretary of the Rhode Island Historical Society at Providence says, under date of March 14, 1898, "Between 1720 and 1730 the churches in Connecticut took up contributions to build a meeting house and preach the gospel to the benighted people here in Providence." In the doings of the Governor and Council in July, 1722, recorded in the Colonial Records, [Vol. 8, p. 303] is the following, which relates to this matter. Several ministers of the gospel, met in an association at New London, March 6, 1721-2, addressed a memorial to the governor and council, asking "that a brief might be granted in several congregations" for gathering contributions towards the support of "the ministry of the gospel in the town of Providence, in the colony of Rhode Island," in conjunction with ministers from the colony of Massachusetts. In response it was resolved that the brief petitioned for be granted and sent to "the ministers of the towns of New London, Norwich, Groton, Stonington, Preston, Lebanon, Windham, Mansfield, Canterbury, Plainfield, Pomfret and Killingly, or to the deacons of the churches in such towns where there is no minister." The brief also directed that due notice of the collection, and the cause for which it was to be taken, be given to the various congregations, that a time after service on the Lord's day be fixed for taking the contributions, and that they

"take care that what shall be so collected be put into the hands of the Rev. Eliphalet Adams to be improved to that end." This was one of the first, if not the very first Home Missionary movement in Connecticut, and Eliphalet Adams was its treasurer.

Mr. Hempstead records another collection taken for an object not often presented. "Nov. 14, (1725). A Contribution for a Canterbury woman who had three children at a birth, and all living."

In those early days a species of slavery existed. Masters bought and sold servants. But it is to be said that owners of servants held themselves under obligation for their spiritual training. The following in the list of baptisms illustrates what is meant. "October 29, [1738.] Phillis a servt of mine made profession of ye xn faith, entered into covt and was baptized, Phillis. There were also servt children of my family baptized, as Ishmall, Phillis's child James and her child Ziba, and her child Sylvanus; for all whose education I also publicly engaged." That is, Mr. Adams became responsible for their religious instruction, which was considered essential to give significance to the rite of baptism administered to children, and was regarded as an obligation which masters owed their bond-servants.

Mr. Adams continued the weekly lecture on Wednesday. The preparatory lecture, as we learn from Mr. Hempstead's diary, was upon the Friday before the Sacramental Sabbath.

Mr. Hempstead also gives us the date when Mr. Adams' eyesight began more visibly to fail him.

For June 24, 1733, when Mr. Adams was fifty-six years old, this record was made by Mr. Hempstead, "Sunday fair, a sacrament day. Mr. ad pr al day, his specticles on." Again he records: "July 2, Sunday fair, Mr. Adams pr all day with his specticles on and he wore them constantly 3 or 4 Sabbaths." As there is no previous record, and as he takes special pains to make this, we infer that this was the first instance in which the preacher wore his glasses in the ministrations of the pulpit. December 22, 1751, Mr. Hempstead records the fact that Mr. Adams dismissed the congregation in the afternoon without the usual closing prayer, and adds, "it is the first time he forgot himself in like form." Evidently these were thought to be signs that age was creeping upon the pastor.

In 1724 two communion cups were purchased by the church for use at the Lord's table. In 1725 two others were presented as the gift of the Honorable Gurdon Saltonstall, purchased with money provided for this purpose in his will. In 1726 Mrs. Mary Saltonstall gave another cup. In 1742 Mrs. Elizabeth Fox presented two others. All these are still in use.

Mr. Adams took a great responsibility upon him when he accepted a call to succeed the distinguished and brilliant preacher who had preceded him. But the sequel proved that the church were not mistaken as to the man upon whom their choice was fixed. The fruitage of his riper years was ample fulfillment of the promise of his youth. He was

moderator of the General Association when it met in New London in 1742. He was often in demand for public services which required wisdom, patience and prudence.

Mr. Adams was single when he came to New London. December 15, 1709 he was married to Lydia Pygan. She was not at the time, a member of the church; nor did she become one till February 13, 1719, when Mr. Adams records, among those received into communion, "my own wife." She was the daughter of Alexander Pygan by his second wife, who was Mrs. Lydia Boyes, widow of Samuel Boyes. Mrs. Adams was born January 10, 1684-5. She was baptized by Mr. Saltonstall January 24, 1691. Mrs. Pygan lived with her daughter, Mrs. Adams, after the death of Mr. Pygan in 1701. At the death of Mrs. Pygan, in 1734, her property came into the possession of Mr. Adams. The house was on the west side of Main street, on an elevated site, opposite the old town mill. It stood on a lot now occupied by the houses of Mr. P. C. Dunford and Mr. Gilbert Bishop. The property remained in the family until after the death of Dr. Hallam. The ancient Mansion outlived the burning of the town by Arnold, but it long ago gave way to the march of modern improvements. Two pine trees marked the spot near which the old house stood. One was called Adam, the other Eve. One survives, whether Adam or Eve, we do not know. The old family well is still under the corner of the piazza of Mr. Bishop's house, and

he drew from it for family purposes until the introduction of city water from Lake Konomoc.

Six children were born to Mr. Adams as the fruit of his marriage to Lydia Pygan. He says, "the Lord hath given us 6 children, two whereof dying young, the others survive to this day, and by God's blessing on the education that we have given them, we have no reason to be ashamed of any one of them. They have been no grief of heart to us." The first was William, the second was Pygan, who was made a deacon of the church in 1758; the third was Mary, born March 5, 1713-14. She was baptized March 26, the next year. The fourth was Thomas who was baptized January 8, 1716-17;. The fifth was Samuel, born August 11, 1717; he was baptized August 30 of the same year, and died soon after. The sixth was Lydia, who was born February 20, 1720. She was baptized February 26, 1721, and died July 17, of that year. William, as we know, became a minister; was never settled over a parish, was never married, and died September 25, 1798, at the advanced age of over eighty-seven. Pygan Adams became a merchant in New London, and was a man of great influence in town and in church. He lived probably in the old family mansion, to the age of sixty-four and died in July, 1776. Mary married first, Dr. Jonathan Gardiner, and second, John Bulkeley of Colchester, a grandson of Rev. Gershom Bulkeley. She died January 24, 1749-50. Thomas became a physician, and settled at East Haddam. He died in September, 1753,

about a month before his father. The male descendants of Eliphalet Adams, in direct line, are extinct. Rev. Robert Hallam, D. D., was descended from him through Deacon Pygan Adams. Dr. Hallam says, "the Rev. Eliphalet Adams, my great, great grandfather." [Annals, p. 44.] Dr. Hallam was a son of Oliver Hallam, who was a son of Robert Hallam, who married Lydia, daughter of Pygan Adams, and granddaughter of Eliphalet Adams. She died October 29, 1845. From Mr. Adams' daughter Mary, have descended other well known families. Miss Caulkins says "Mrs. Bulkeley occupies the pleasing distinction of ancestress to John J. C. Brainerd, a man of taste and genius, the gifted poet of New London, and hitherto [1852] the only one which the town has produced." He was son of the Hon. Jeremiah Gates Brainerd and his wife Sarah, who was granddaughter of Mrs. Bulkeley by her first husband. Two of Mrs. Bulkeley's daughters married, the one into the Latimer family, the other into the family of Lambs of Groton. These are the only families descending from Mr. Adams which remain.

Mrs. Adams died September 6, 1749. She was seized with apoplexy while spending the afternoon at the house of Mr. Samuel Edgecomb. Mr. Hempstead records in his diary: "Mrs. Adams taken with an apoplectic fitt at Samll Edgecomb's about 3 o'clock being out on a visit and as well or better in health than she hath been of late. She had just finisht drinking 3 or 4 dishes of tea." She

died about two o'clock in the morning of September 6, at the age of sixty-two years and eight months. Of the hours during which she hung between life and death, her husband said, "a dreadful interval of time to me, which no words of mine have power to express." The next Sabbath he preached a funeral discourse of which the text was Ezekiel 24: 16; *Son of man behold I take away from thee the desire of thine eyes.* In the course of the sermon, alluding to the sympathy and kindness which had been shown him, he said, "the Reverend Mr. Graves prayed with us again and again with much sympathy." Those who had left the fellowship of the church were among the first to come to the help and comfort of the stricken household. Not long after, January 24, 1750, while his heart was yet bleeding from the sudden stroke which sundered the ties that had bound him to the partner of his life, his daughter, Mrs. Bulkeley of Colchester, was taken from him. Mr. Hempstead records in his diary on the above date, she "died with the Dropsie this day about one of the clock, aged I suppose about 34 or 5." It fell to the lot of her father to preach the funeral sermon. Miss Caulkins says truly of this discourse, it "shows no decay of pulpit energy, or fine feeling. The language is full and flowing, and a tender earnestness pervades the whole discourse." September 21, 1751 he was married to Elizabeth Wass of Boston, who survived him.

The times in which Mr. Adams lived, the fluctuations prevalent in the minds of men upon religious

questions, the rise of new religious societies in a field where Congregationalism had been the sole occupant, the frenzy occasioned among his own people by the Separatist movement, and the sorrows which pierced his soul late in life, were all calculated to test the kind of stuff of which he was made. "The perfection of his character is shown, in that, amid all this change and progress, he kept his bark steady." It is no small testimony to the worth of his character that Matthew Stewart spoke of him as the most superior person in Connecticut. In all the excitement of the Separate movement, Mr. Adams kept cool, steadfastly pursued the tenor of his course, was conciliatory, and never acted on the aggressive. Standing thus firmly and quietly at his post, he kept the body of his people together, though here and there a convert was borne away from his fold. His wise and firm course secured for him the title from the opposing party, "a dumb dog that would not bark."

Mr. Adams seems to have been a methodical man. He wrote a full, round, beautiful hand, easily legible, even at this distance of a century and a half. He was a typical minister of the olden times, and a man who won the esteem and affection of his people, and the high regard and unabated confidence of all who knew him.

The will of Mr. Adams, like that of every other man, is a ray of light thrown upon his character. This is especially true of its opening sentences, which are as follows: "In the name of God, Amen.

I, Eliphalet Adams of New London, in the County of New London and Colony of Connecticut, clerk, being in health and of sound mind and memory, yet calling to mind the mortality of my body, and knowing that it is appointed for all men once to die, do make and ordain this my last will and Testament."

"That is to say, I do first and principally commend my soul into the hands of God, beseeching him to accept it on ye account, of ye merits and mediation of Jesus Christ, my Blessed Redeemer. And my Body to the earth to be buried in a Decent manner at ye Discretion of my executors hereafter mentioned." Then follow bequests to his wife and his sons which show that, like his predecessors, he came to be quite an extensive landholder. His three sons, William, Pygan and Thomas, were named as the executors of his will. It was drawn, signed and sealed August 11, 1752, in the presence of Joseph Coit, Thomas Greene and Samuel Gardiner. It was admitted to probate by the Hon. Gurdon Saltonstall, October 9, 1753. From his will it appears that Mr. Adams had accumulated a considerable estate. His salary was never large, according to more modern figures. But, like the parsons of those early times, he seems to have learned the art of living well within his income. There were then far less drafts upon the ministerial exchequer than in these days of many books, magazines and papers, not to mention the numerous occasions which take the pastor of today away from

home by public conveyance. Mr. Child [Colonial Parson, p. 153] says "many of the parsons were 'well-to-do.' They had a fair proportion of this world's goods. By inheritance, by marriage, or by management, they came into possession of goodly properties so that their estates appear to advantage on the records of the probate court." Mr. Adams got little by inheritance from his father, whose estate inventoried less than £1400. His accumulations must be credited to marriage and management, and the gifts of the town.

The ministry of Mr. Adams continued from February 9, 1708-9 to October 4, 1753, the date of his death—a period of forty-four years, seven months, and twenty-five days. Under date of October 4, 1753, Mr. Hempstead says, "In the morning * * * Mr. Eliphalet Adams expired in a good old age, 76 last March. He was ordained pastor of the first and only church in this town February, 1708-9, and continued preaching until the latter end of this summer he was visited with the fever and ague, and last with the bloody flux which carried him off." The funeral was at the close of the following day. The pall bearers were Rev. George Griswold of East Lyme, Rev. Samuel Johnson of Old Lyme, Rev. Matthew Graves of Saint James Church, Colonel Saltonstall, Deacon Timothy Green and Mr. Joshua Hempstead. Mr. Hempstead says, "Mr. Adams preached but two days since the 8 of July, being then taken with the fever and ague, and continued unable to preach until the 26 of August he preached all day, and on

the 2 of September was his last day's preaching; being soon taken with the common distemper, the bloody flux, he was carried off very gradually and died easily, slowly and willingly had his reason, but his speech failed a day or two at last. He was a gentleman of a Quiet and Peaceable disposition, and well read in History as well as Divinity." Miss Caulkins gives September 9 as Mr. Adams' last Sabbath service, but he did not preach. We learn from the Hempstead diary that Rev. Samuel Johnson of Old Lyme preached on that day. But Mr. Adams was present and baptized William Morgan's child, Bridget. This was the last act of his long, useful and able ministry.

On a red sand-stone tablet in the old burying ground, is this inscription to his memory:

Here lies the Remains of
The Revd Mr. Eliphalet Adams,
Who rested from his Labours,
October 4th A. D. 1753,
In the 77th year of his age.

So just the skies, Philander's Life so Pain'd,
His Hart so pure, that, or succeeding scenes
Have Palms to give, or ne'er had he been born.

Heb. 6:-10.

III.

THE PASTORATE OF ELIPHALET ADAMS; THE PREACHER.

The story of a pastorate would not be complete without some account of the man as a preacher. His published sermons furnish the best ground of judgment. Fortunately several sermons of Mr. Adams', which were published, have come down to us, and from them we are able to judge of him with a good degree of justice and accuracy as a preacher.

The first notice which we have of him as in the pulpit is this brief item recorded in his diary. "1696, Nov. 25, I came to Little Compton to preach among ym." This was probably Little Compton, R. I.

Again he records in his diary, "Sept. 5, 1699 I went to Hartford with my brother Whiting, where the people of Farmington met with me and gave me an earnest invitation to come and exercise ye work of the ministry among ym." "Sept. 14 I returned home with safety." This must have been a call to succeed Samuel Hooker who died in 1697. The call was not accepted and we may suppose that he continued for some time in the Indian work, to which he had been appointed in 1698. However, in the years 1701 and 1703 he

preached in Boston as an assistant of Rev. Benjamin Colman D. D., the brilliant pastor of the Brattle Street Church. He was still preaching in Boston when called to New London.

As a preacher he stood high in the colony. His pulpit abilities were of an unusual order. Rev. John Barnard, enumerating the most eminent divines of New England, whom he had known personally, includes Mr. Adams in the list. He was sought for to preach on public occasions. He was twice appointed to preach the election sermon before the Connecticut Legislature, May 11, 1710, and May 10, 1733. Amos 5 : 24 was the text of the first of these sermons. A copy of it was solicited for publication, and Mr. Hoadly says "it was the first election sermon printed in Connecticut." The text of the second was Isaiah 65 : 8. This was also published at the request of the legislature, and appeared in a 16 mo. edition of seventy-nine pages. The fact that he was twice chosen to this honor proves that he had more than local fame as a preacher.

For the times in which he lived, Mr. Adams was a preacher of spiritual power. Examples show that he was direct, earnest, and evangelical in his presentation of the truth. Every year, unless 1749 and 1751 are excepted, during his long pastorate, there were accessions to the church, mostly upon profession of faith. In several of the years the number of the additions point to a more than usual degree of religious interest, among the people. Tracy's Great Awakening says that under Mr. Adams "there had

been a happy revival in 1721, the period of deepest darkness in New England. [p. 235.]” Of course the season of greatest quickening, and of largest ingathering, was the period of the Great Awakening.

He seems to have been accustomed to seize on striking events and providences to make them themes of discourse for the spiritual profit of his flock. In February, 1716-17 occurred a snowstorm of so great magnitude as to become famous in the annals of New England. Mr. Hempstead in his diary makes daily record of the storm which continued, without much abatement from February 20 to March 2. It was so severe that public religious services were omitted, February 24, at the meeting-house. March 3 they were resumed, and Mr. Adams preached a sermon from this text: *Nahum 1: 3. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*

Ten sermons of Mr. Adams, published by Timothy Green of New London, are in existence. It may be presumed that they are the best specimens of his pulpit eloquence. They were preached on various public occasions, such as ordinations, funerals, the execution of Catherine Garret, etc. But we come to notice, more at length, the famous sermon, preached the Sabbath after the meeting-house was struck by lightning, August 31, 1735. The text was, Psalms 65: 5. “By terrible things in Righteousness, wilt thou answer us, O God of Our Salvation.”

*GOD sometimes Answers His People, by
Terrible Things in Righteousness.*

A

Discourse

Occasioned by that Awful

Thunder-clap

Which Struck the
Meeting-House in N. London,

Aug. 31st. 1735.

At what Time One was Killed outright and
diverse Others much hurt and wounded,
Yet graciously & remarkably Preserved,
together with the rest of the Congrega-
tion, from Immediate Death.

AS IT WAS

Delivered (*Sept. 7th.*) the Lord's Day Following.

By *Eliphalet Adams, M. A.*

And Pastor of the Church there.

Pfal. lxxxi. 7.

-I answered thee in the secret place of Thunder-

*Respondi tibi in Loco Abscondito Domus majestatis
meae, personantibus Coram me rōtis Igneis.*

Chal. vel. Targ.

N. LONDON, printed & sold by T. GREEN, 1735

The sermon is prefaced by a note from the pastor to his flock, in which he opens his heart to them. It is a glimpse into the character of the man. It is the voice of the shepherd calling to his sheep. It sheds a light upon his long and eminently useful pastorate. It is quoted entire.

To my Dear Friends
The
FLOCK
Under my Pastoral Care.

Since it is at your Request and Importunity, that the following Discourse now sees the Light, this will not only supersede all other Apologies to the world, for its being made Publick, of which I had no manner of tho't when it was first composed; but also Justify me in a farther Address to you on so awful an Occasion.

I could not but take Notice of the Crowded Assembly when it was Delivered, Many (doubtless) being led by their Curiosity to hear some New thing, and observe what our Sentiments and Dispositions were under such an Awful hand of God, And Oh that our Behaviour at this Day may be suitable and becoming both in the Eyes of God and Men.

Moses giving a relation of the Solemnity of that Day when the Law was given from Mount Sinai, thus expresseth himself, Deut. 4:32. 33. "But ask now of the days that are past which were before thee, since the day that God created man upon Earth, and ask from the one side of heaven unto the other, whither there hath been any such thing, as this great thing is, or hath been heard like it, Did ever people hear the Voice of God, speaking out of the midst of the fire, as thou hast heard and live?"

Never was any Dispensation in all its Circumstances to be compared to that. It was a wonder how their frail Natures

could endure the Majesty and Terror of the Lord that they were not quite oppressed by the over-bearing Glory.

However, Something like this; We also have heard "the voice of God, speaking out of the midst of the fire," and yet we live. And it is hard to say whither the greatness of the Danger or the wonderfulness of our Preservation be most to be Admired; And possibly one end of his, in bringing us into Danger was to show his great power and mercy in our signal Preservation and Escape.

We also like the People of Israel, were thrown into great fear and Consternation, and perhaps like them were ready to promise, Let the Lord please to declare unto us his Will in a more familiar and gentle way and we will hear it and do it. If such impressions were made upon us, no doubt the Lord approves of them so far as to desire they may be lasting, Deut. 5:29. "Oh! that there were such an heart in them, that they would fear me and keep my commandments always, that it might be well with them and with their children forever."

Doubtless you are persuaded, that it is not enough to be a little startled and put on a face of seriousness for a time. We must think on our ways and turn our feet into God's testimonies. And tho frowns and Severities alone, be they ever so sharp and awful, will not produce an happy change of Heart and Life. Yet by disposing us to be more Serious and thoughtful, they may prepare the way for God's grace to Effect this desirable change; when every Valley is exalted and every Mountain and hill made Low, there the Glory of the Lord may be revealed.

I have in the following Discourse, taken the opportunity to recommend and press several particulars for the Amendment of our Conduct, which now it is put into Your hands, I trust you will peruse with a suitable regard, for are there not with us, Even with us Sins against the Lord? Every one may know the Plague of their own Hearts, and Discern the Error of their ways, if they would set themselves diligently to Enquire. Let us then Search and try our ways and turn again unto the Lord.

God hath graciously begun of late a good work in the Country. [Reference is here made to the work of grace, which began in Northampton in the latter part of 1734.] We hear of great Numbers of People "asking the way to Zion with their faces thitherward." Why should we be the last to bring the King back to his Throne? Yea, why should we come behind the very chiefest of Christians.

It is Certainly our interest as well as Duty, to get Near to our God and keep Near to our God, to walk in all his Ways and keep his Commandments, as he Commanded our Fathers; And who can tell what reserves of Mercy of this kind, he may have in store for us? When he pleases to work, there is Nothing can Let it, then the "hearts of the rest shall understand knowledge;" the most stubborn tempers yield and the Heart of Stone be changed into an heart of Flesh.

If this may but be the fruit, even to take away all our Sin, if by this, our "Iniquity may be purged." We shall have reason to bless the Stroke that drives us home to our God and directs our feet into the path of Life.

I trust there will be but little Need to lay in caution that you guard against such Seducers and Sectaries who are still saying "Lo here is Christ" or "Lo there;" And are ready to represent that it is safer taking on with them against whom as yet no such Severity hath been displayed, Since you are taught of God that Neither Love nor Hatred is certainly to be learned by anything that is before us, Or if anything of that nature be to be gathered, we are told that "Whom the Lord Loves he rebukes and chastens" and that Judgment sometimes begins at the House of God; Only let us be Humbled under the Lord's Discipline and let them remember that it is their wisdom, "not to be highminded but to Fear."

I am now Growing into Years and as I would ask Your prayers for me, that while I am Continued, I may be enabled to speak the Word plainly and boldly, as a "good steward of the manifold grace of God;" so "God forbid that I should sin against the Lord in ceasing to pray for you," or in failing

(as I am able) to "teach you the good and the right way. [Mr. Adams was now fifty-eight years old, and had been pastor of the church more than twenty-six years.]

We have Escaped this Time, but there will quickly come a time when we shall no Longer Escape. "Man Goeth to his long home," And Death which is approaching by Insensible steps should never be out of our Minds.

Nor should we forget the Time, when (as the Apostle Peter tells us) 2 Pet. 3:10, etc— "the Heavens shall pass away with a great Noise, and the Elements shall meet with fervent heat, the Earth also and the works that are therein shall be burnt up: Seeing that all these things shall be Dissolved, what manner of persons ought ye to be in all holy Conversation and godliness, Looking for and hasting to the Coming of the day of God, wherein the Heavens being on fire, shall be dissolved and the Elements shall melt with fervent heat."

Finally, Whatever good Impressions have been made upon any of us, by this late Awful Dispensation of divine providence, May the Lord our God, "Keep this forever in the Imagination of the thoughts of the heart of his people and prepare our hearts unto him." As we were seasonably taught from, 1 Chron. 29:18, by a message in the mouth of his Servant,* the same Day when the following discourse was delivered; And may we all of us give diligence that we may be found of him in peace, without spot and blameless.

I am

Your Affectionate Pastor

ELIPHALET ADAMS.

*[The Rev'd Mr. William Williams of Weston.]

The sermon which followed was of like character, with the foregoing letter. The text was Psalms, 65: 5. The theme was treated under three general heads: "First, that God sometimes appears and manifests himself to his people in very terrible

things ; secondly, that when he doth so, it is always in righteousness ; thirdly, that yet at the same time he is the God of their salvation." Each of these heads was developed appropriately under various subdivisions, in a way calculated to enforce the lessons of the tragic event which called the sermon forth. He then proceeded to what he terms "the Improvement." It was as follows :

I. Doth the God of their Salvation sometimes manifest himself to his people by Terrible things in Righteousness? Then it is a weakness even in them to expect that the Course of his providential dealings with them, should be always smooth, gentle and easie. * * *

II. Doth the God of our Salvation sometimes manifest himself to his people by Terrible things in Righteousness? Then it is not for them to Murmur and Complain, no, not so much as to think hardly of the providence of God, when such things happen to them. * * *

III. Doth the God of our Salvation sometimes manifest himself to his people by Terrible things in Righteousness? Then all their religious Friends that hear of such severe dispensations of divine providence, towards any person or people, should be sure to pity, Sympathize with, and pray for them. * * *

IV. Doth the God of our Salvation sometimes manifest himself to his people by Terrible things in Righteousness? It becomes them in such a day, to Consider what the call and Language of such providence is, and to Comply as readily and punctually as ever they can, with the Lord's design and Intention. There is a meaning in all such providences, which we should be solicitous and inquisitive to find out, with a resolution to Comply with. * * *

And this brings me to Discourse more particularly of the Awful Dispensation of divine providence towards Us of this Congregation the last Lord's Day.

We had finished our forenoon's Service and were returned again to the house of the Lord, when no small Storm came over us, which prevented diverse of the Congregation from assembling together with us; No sooner had we, that were met, risen up to worship and scarce had we begun to utter ourselves before the Lord, when a dreadful Thunder-clap broke upon us, with an amazing Noise, as if diverse Cannon had been Discharged at once: The fire of God fell among us, rending the House in a wonderful manner, which I may not stand, neither would it be proper, now to Describe; Striking down to the ground great Numbers of people, Burning and wounding several in a most sorrowful manner; One desirable Youth* after a little struggle presently expiring, the Lightning having licked up his spirits beyond recovery.

Others, upon application of proper remedies, being brought to their Senses, were after a while carried home, where some of them are still the Lord's prisoners, waiting upon the same hand that wounded, graciously to heal and restore, And others are come halting hither to Day, to give thanks to the "God of their Salvation;" All of us stunned and astonished with the sudden and surprising Blow; Methinks the dreadful sound is still in our Ears and we shall scarce forget it to our Dying Day. Thus did the God of our Salvation answer us by Terrible things in Righteousness.

It can scarce be expressed by words the Concern, the Surprise, the Consternation that was among us on that Occasion. Every ones Countenance was changed at what had happened. Uncertain whither there might not be something yet more Severe presently to follow.

When we could a little recover ourselves, then the Cries of friends for them that needed help, were very pitiful and affecting.

We ran to the assistance of One, and behold Another and Another and Another in every corner of the House, wanted us at the same time; We were all busied in doing good offices for our friends, of one kind or another, to recover them that were quite stunned with the blow, to revive them that fainted

*Edwin Burch.

and bind up the wounded and at length (when they were in condition for it) to attend and bear them to their several homes; And only one, by the awful dispensation of providence, was carried off dead, beyond all possibility of recovery; Thus instead of the usual Exercises of the Lord's Day, this was our employment for that afternoon, And when we had sent off our dear friends sufficiently attended, we had no more time left, but only to call together the remains of the Congregation and in a short and humble address to God, to give thanks for our preservation and bewail the "burning which the Lord had kindled:" So we hastened home to the farther assistance of our wounded and Languishing friends and also to bemoan and comfort them that had been so awfully bereaved.

The Lord himself was pleased to preach to us more immediately that afternoon in a tremendous manner, causing such a seriousness, trembling and Consternation, as it did at Mount Sinai, at the giving of the Law. Exod 20. 18, 19. * * *

Too often (we must Confess) we have made too light of the Calls and warnings that have been given us by man, but "how shall we Escape if we turn away from him, that thus speaketh from Heaven?"

I shall Cast what I have further to say upon this Occasion into the following method.

FIRST. I shall Consider what Constructions may possibly and also ought to be made, of this astonishing dispensation of divine providence. In such cases Every one have their Sentiments, all persons have their say; Some perhaps may Censure us as greater Sinners than Ordinary, because we have Suffered such things; Others,* that are more forsaken of sense and reason, may Interpret it, as a Testimony from Heaven, against our Observation of Holy Time and professing to spend it in the worship and service of God; [*Reference is probably made to the Rogerenes.] To these last I would say, That when we are commanded "not to forsake, the assembling of our selves together, as the manner of some is, When the word is to be "preached in season" and "out of season;" when a Seventh part of our time hath been set apart from

the beginning and made Sacred to the service of God and the care of our Souls, by a Statute for Ever; We may Easily pass by such Censures as these and pity those that offer them. * * *

To the first I would say, in our Blessed Saviour's words, "Judge not that ye be not judged." * * *

But before the Lord our God, we must fall down and adore his Sovereignty, acknowledge his righteousness, Kis the rod, accept the punishment of our Iniquity and own that he hath punished us Less than our Iniquities have Deserved, while he thus spits in our faces and makes us an Example before the world. * * *

SECONDLY. I shall call upon the whole preserved Congregation never to forget, but always to praise God for their Eminent Deliverance. We might have died by Scores and by Hundreds, Yea, the whole Congregation might have been dispatch'd at once into Eternity, The House might have been burnt about our Ears. * * * How is it that we have Escaped, but only that it pleased our heavenly Father to have Care of our Lives and mix abundance of Mercy with this Judgement; And shall we not now cry out in the Language of the Text, "O God of our Salvation!" "O God of our Salvation!" * * *

And it is well worthy of Remark, that there were many Instances of persons, who but just before, removed from their usual places of Sitting, Some to avoid the rain that came down upon them, Some moved with fear and some (perhaps) for no manifest reason, who, if they had Continued but ever so little longer in the places where they were, would have been in Eminent hazard of Immediate Death, whither by the Thunder, which struck very near those places with a dreadful force and Effects; Or by the fall of pieces of Timber from the roof, so large and long, as might have crushed many to Death at once, or at least, made them Cripples for their whole lives.

So narrowly have we Escaped; so signally did providence Exert itself for our preservation. * * *

THIRDLY. I shall put you upon Sympathizing with the

more Immediate Sufferers and especially with them, who have been so Awfully bereaved. We, who have Escaped better, should bear a tender regard to them who have fared worse; We might have been in their places and they in ours had it so pleased God. * * * Their wounds and sores and bruises and Lameness, should, in sort, be felt by each of us and we should be ready to do all manner of good offices about them. And, I bless God, that there is no manner of reason of Complaint of any backwardness on this Score.

But what shall we say to, or do for our dear Friends, that have been Called to part with, a near and dear Relation, in so awful and solemn manner?

Perhaps, it would but aggravate grief, to observe that he was a very promising and desirable youth. One that had Escaped more Untainted in his Manners, in this dangerous time. One that by his Discreet Conduct had recommended himself to everyones Esteem, and that none had any Evil thing to say of him, Just arrived at his Freedom. * * *

The good Lord make up to you this Loss in Spiritual and better blessings and give you "a name better than that of Sons and Daughters." * * *

The Lord prepare us, Every one, for our Dissolution, at what time, and in what manner soever it may come, that then we "may be found of him in peace."

FOURTHLY. I shall invite and press you, Every one, to make that wise and good Improvement of this providence, which our heavenly Father now Expects. * * *

Shall we not think now Everyone of us, What if it had been our Lot to have been struck dead at once in that awful Day, when Death was so very Near us? What condition should we have been in? Was our peace made with God? Had we gotten an Interest in Jesus Christ? Was there no guilt lying Unpardoned upon our Souls? If so, we should then only have been hastened a little sooner into the presence of our Redeemer, and ascended as in a "Chariot of fire." into the region of the blessed; But if we had been "yet in our Sins, Unregenerate, Unconverted," "Alienated from the life of God, Ser-

vants to diverse Lusts and pleasures," it would have been a dreadful stroke indeed upon us, We should have gone from one fire to a worse, and it had been "good for us that we had never been born;" Methinks every profane Sinner, when he remembers it, may yet tremble at his very Narrow Escape, to think how near he was to his being past all hope and help and remedy. Well, now we are all spared a little Longer and have a little more time to think and to "set our souls in Order," if we have but the heart to do it. And surely the loud Call, which we have had from heaven, should be sufficient to rowze us; Shall we still put off and Delay? * * *

Wherefore now especially since we have been under such Awakening Dispensation.

1. Let us Every one reform what hath been amiss in our Conduct and testify against Sin in Others. * * *

2. Let us set our selves Carefully to practice, the great Duties of righteousness and mercy, which would make us blessings in our places and useful to all that are about us.
* * *

3. Let us live in the Use of the Instrumental Duties of religion which are Designed to bring us to the Love of God and our Neighbor and use them as means for this farther end.

Such as reading, hearing, meditating, Examining our selves, and attending upon the Ordinances of the Gospel. * * *

Get alone, frequently, by your selves, to think what Condition you are in and "what you must do to be Saved," to call yourselves to a strict Account and accomplish a most diligent Search. * * *

And shall I not prevail that the Sanctuary may be more frequented? Let no persons place be empty, when God gives you an opportunity to be present, that you may not miss of any good for your Souls. * * *

Farther, Why do so many Live so long without Baptism for themselves, or for their Children? "Arise and be Baptized and wash away your Sins calling upon the Name of the Lord."

And why do More Live in the Neglect of the Lord's Supper?

As if he had never said to us, "Do this in remembrance of me." * * *

4. Let us see to it, that the saving change of Conversion be wrought upon us; Let us not be able to rest, till we can find that it is happily begun. * * *

To Conclude, We have heard that a Work of God hath been happily begun and carried on, in some parts of the Country: People, in a general way, being greatly Concerned for the Everlasting welfare of their Souls; It may be the Lord means good unto Us also (When will he think upon us!) and begins with this Terrible Stroke. For there was need of something very Awakening to Rouze us out of that deep Security, into which many of us were fallen, But this alone will not do; It may startle and make us tremble, but we shall soon get over it and return again to folly, unless the Lord please to send down his Effectual grace, to pour out the Spirit of grace and Supplication to Accompany it. * * *

We have had Earthquakes among us, a while since, which have rent the Mountains, And though some were Awakened thereby to greater Seriousness, Yet too many remained Unaffected; We have had a Violent Wind this present year, that hath born down Buildings, Trees and the Fruits of the Earth before it; And now we in this place have been Encompassed with this Terrible Fire;

But all will not do for the Amendment of our Hearts and Lives, if the Lord be not in them; Oh! That he would please to utter the still, small Voice, which shall silently and sweetly, Yet powerfully Transform us all into the divine Image. * * *

The Lord knows how to soften the hardest hearts, Enlighten the blindest mind, and turn Even the worst of Sinners into Eminent Saints; Turn us and we shall be turned, Heal us and we shall be healed, for thou are the Lord our God.

We have chosen this sermon from which to make the most copious extracts, both on account of the sermon itself, and the remarkable occasion which called it forth. More than any other which was

published this represents the pastor appealing to his people and setting home the truth upon their aroused consciences with pungent force. Besides in it is to be found the narration of the scenes which took place in the church on that memorable occasion, which called it forth, as told by an eye-witness. The pen of history has recorded the event, and the destruction which it wrought upon the meeting-house. But it was left to the pen of Mr. Adams to describe the scene of terror which prevailed in the stricken congregation. This and the entry in Mr. Hempstead's diary, quoted in a previous chapter, are the only narrations extant told by eye-witnesses. This sermon also gives us an idea of Mr. Adams' style and power as a preacher. It is a study in homiletics. First the line of thought in the discussion of his theme was carefully planned. Next he stuck to his theme and his text, which was not merely a motto; it was the source of the whole discussion. He was clear and logical as a thinker. His scope of thought was broad. It was not difficult to understand what he meant to say.

As a theologian he was a Calvinist, as is evident from the sermon just quoted. He was an earnest, faithful preacher, who sought to reach the hearts of his people, and turn them unto God. He evidently held to the view set forth in Job, that striking and startling events, as well as great afflictions are chastisements sent from God. Certainly this church, in the days of this pastorate did not lack for plain, pungent, scriptural preaching. Nor was

A
S E R M O N

Preached on the Occasion
Of the E X E C U T I O N
O F
Katherine Garret,
an Indian-Servant,
(Who was Condemned for the
Murder
of her Spurious Child,)

On May 3d. 1738.

To which is Added some short Account of
her Behaviour after her Condemnation.
Together with her Dying WARNING
and EXHORTATION
Left under her own Hand.

By ELIPHALET ADAMS, M. A.
Aud Pastor of the Church of CHRIST in N. London

N. L O N D O N, Printed & Sold by T. GREEN,

1738,

Mr. Adams afraid to call things by their right names. His people were instructed in sound doctrine. The pulpit is the preacher's throne of power, and Eliphalet Adams was equal to the responsibility put upon him by his sacred calling.

May 3, 1738, Mr. Adams preached the sermon at the execution of Catherine Garret. Mr. Hempstead made this entry in his diary. "Wednsd 3d [May 1738] fair. In foren I was at lecture to hear funeral sermon pr by Mr. Adams, after at Town-hill to see Kate ye Indian woman hanged for murdering her bastard Infant at Saybrook half year." The text of the sermon was Proverbs 28: 17. "A man that doth Violence to the blood of any person, shall flee to the pit. Let no man stay him." The propositions defended by the preacher were as follows: "First. That when persons have been guilty of Doing Violence to the blood of others, too often there are Endeavors used, to screen them from the punishment which they have Justly Deserved. Secondly. That this is by no means fit to be done and people should be strictly Cautioned against it. Thirdly. That Death is the Just punishment to be Inflicted upon such persons, who have been guilty of doing Violence to the blood of others." As will be inferred from these propositions, the sermon was a defence of capital punishment. Such sentences as the following leave no room to doubt the preacher's views. "They must be Dispatch'd out of the world in all convenient haste; There shou'd be no waiting till Death comes

in the form of some Distemper or Accident, and doth the work. * * * No, Violence they have used, and with Violence they must be Dispatched out of the world." The sermon closes with the usual "improvement," and an address to the prisoner. This custom of having a sermon preached at the execution of a criminal, condemned to death, was continued till the close of the century, when Rev. Henry Channing preached on a similar occasion. The custom seems to us strange and uncanny. The very hideousness of it doubtless brought it to an end. While those who are to suffer the extreme penalty of the law for crime, should have spiritual instruction, it does not seem quite the thing to preach a man's funeral sermon to an audience in which he sits as a listener.

Other sermons are preserved, as for example that preached in commemoration of his wife, that preached on the death of his daughter, Mrs. Bulkley of Colchester, and that preached on the death of Governor Saltonstall. These productions of his pen which have come down to us prove that Mr. Adams stood easily in the front ranks of the best preachers of his day.

IV.

THE MINISTRY OF ELIPHALET ADAMS.—THE GREAT AWAKENING.

The Great Awakening was a violent rebound from the low spiritual state to which the churches of New England had lapsed. The last half of the seventeenth and the first half of the eighteenth centuries had been marked by an ever deepening intensity of spiritual darkness. The early fathers of New England were "strict in doctrine, in discipline, and in practice." They were sound in the faith, exemplary in their walk, strict in their morals, and eminent for experimental religion. A gentleman of eminent character, who had lived in New England in the early days, testified that he never heard an oath nor saw a person intoxicated. The churches were like their founders. From 1630 to 1660 has been called the golden age of New England. Punchard says [Hist. Congsm, Vol. V. p. 480] all the early years of our colonial life were essentially revival years; not so called by the fathers, but really and truly such, judged by their fruits; for they were years of most extraordinary consecration and devotion of Christian people to God, attended by the

continued increase of their number by conversions from the world. And this was the state of things in New England for nearly or quite an entire generation."

Soon after 1660, there were visible signs of religious declension. Those who succeeded the founders were less zealous, less strict in morals, less strict in doctrine, less conspicuous for piety. There was good and sound preaching, a good degree of peace and order in the churches, but their condition alarmed the men who, like Increase Mather and others, had the interests of God's kingdom at heart. There were revivals in a few places, but no general awakening for many years. In Northampton, Mass., there were several seasons of renewed spiritual life, which Mr. Stoddard called his harvests. In 1721 the town of Windham, Conn., was visited by a work of grace, under the labors of Rev. Samuel Whiting, brother-in-law of Mr. Adams, which resulted in gathering into the church about eighty persons. In 1719 and 1721 the church in New London seems to have enjoyed more than usual religious interest. But none of these revivals were of the sort that grow out of a deep conviction of sin. Little permanent change was wrought in the religious condition of the town. And we may suppose that the same dearth, which was felt here, prevailed throughout New England. One of the evidences of this decline was, a wide departure from the standards of admission to the church announced by Thomas Hooker, John Davenport and others,

who insisted upon an experience of renewing grace as an essential condition of admission to the church. It was from the low state of spiritual life, which resulted from these loose practices of admission to the church, that the Great Awakening was a rebound.

The immediate cause of the Awakening was the preaching of three sermons by Edwards, in December, 1734, upon Justification by Faith, in which he insisted on the duty and need of immediate repentance. This was in direct opposition to the prevailing doctrine of justification by works. His presentation of the guilt of sin was in open and violent contrast to the prevailing view, and men were alarmed. The clear and definite setting forth of the absolute necessity of a change of heart, and faith in Jesus Christ, unto salvation, startled the religious world, and led professed Christians to look more carefully into the ground of their hope. The examination often caused alarming doubts about its reality.

Fully to appreciate the force of this great religious movement, and the low and alarming spiritual conditions in the churches at the time when it began, we need to note some of the causes which helped to bring about this state of religious dearth.

1. One was the state of conflict in which the colonies were, almost constantly, for nearly three fourths of a century. New London was the principal seaport of this colony, and its peace was often disturbed by the rude alarms of war. Either hostile

fleets threatened, or soldiers were encamped here previous to embarking for the scenes of strife, and New London's sons were among them.

2. Internal dissensions between the colonies, boundary disputes which dragged their slow length through many years, and the ambitious designs of Dudley to bring Connecticut, and all New England, under his control, were not conducive to that peace which is favorable to the deepest religious experiences.

3. The planting of churches of other faiths in the colonies, on ground preempted by Puritan Congregationalism, was another cause operating to call the attention of men away from the supreme things of the kingdom of God, and turn their minds to the discussion of the minor and irrelevant questions of forms, and ceremonies, and ecclesiastical politics. The effort to plant Episcopal churches created great alarm, especially in Connecticut. For Dr. Cutler and Rev. Messrs. Johnson, Punderson, Seabury and others, having gone over to the Church of England, there was a belief that there was a conspiracy among some of the prominent clergymen to follow them, and take the people of Connecticut with them.

This alarm was really groundless, for the only mission of the Propagation Society in Connecticut, for twenty years, was at Stamford; and that was not gathered out of converts from the Congregational churches, but was "undertaken chiefly for the benefit of recent emigrants * * * who were

already Episcopalians." [Hist. Christ Ch. Guilford Ct. p. 17.] Johnson said, and there is no reason to doubt his word, "I never once tried to proselyte dissenters, nor do I believe any of the other ministers did." Besides all this, as late as 1733, there were but fifteen churches of the Episcopal order in all the New England Colonies, where there were two hundred and sixty Congregational churches, with twenty thousand members. There were only twenty-two Baptist churches in Massachusetts and Rhode Island.

But, whether with or without reason, the churches were alarmed. Episcopacy, from which the early settlers had seceded, was invading a field which Congregationalism had preempted. It represented a practice against which early Congregationalism was a vehement protest. It admitted to church privileges those whom the early fathers excluded. This, says Dr. Andrews, [Hist. Christ Ch. Guilford p. 24,] "abundantly justified the Propagation Society in planting missions in this Christian colony." Whether or not the planting of these churches helped to fix on Congregational churches the practice of the halfway covenant we do not know, but it seems certain that the growth of sentiment in its favor, throughout the colonies, was the opportunity which was favorable to the establishment of missions of the Church of England. At any rate the theory voiced by Hooker that "visible saints only are fit matter appointed by God to make up a visible Church of Christ," was on the decline. "Per-

sonally regenerate character" soon largely, if not entirely, ceased to be an essential requisite for church membership.

The feeling was deep that the planting of Episcopal churches was an intrusion. Disputes arose which were prolonged, and prosecuted with heat. There were defections from the Congregational churches. These disputes and defections diverted men's minds from the more vital things of spiritual life. Increase Mather wrote before his death in 1723, "there is a grievous decay of piety in the land and a leaving of the first love, and the beauties of holiness are not to be seen as they once were. The very interest of New England seems to be changed from a religious to a worldly one." This feeling had long been shared by the leading ministers of New England. In 1714 the legislature of Connecticut requested Governor Saltonstall "to recommend to the ministers to inquire strictly into the state of religion in every parish asking, 'what are the sins and evils that provoke the just majesty of heaven to walk contrary to us in the ways of His providence: that thereby all possible means may be used for our healing and recovery from our degeneracy.'" [Congregationalists in America, p. 233.] If the enquiry was made the remedy does not seem to have been discovered. Similar synods had been held in the last quarter of the previous century with like results. Nothing seemed able to stop the decline. In 1715, and again in 1725, an attempt was made to persuade the Massachusetts

Legislature "to call a synod to seek remedies for the low state of religion." But the effort finally failed through the opposition of Messrs. Cutler and Miles, Episcopal clergymen of Boston whose influence with their superiors in England secured the intervention of the King, so that the synod was never held. This was the final blow to all hopes of reviving the spiritual life and power of the churches by the intervention of the civil authorities. It should be said here that the introduction of churches of other orders than the Congregational wrought this great good, namely, it led to the abandonment of all hope of remedying spiritual evils by appeal to the civil authorities, stopped the drift towards an ecclesiastical establishment, and so did not a little to prepare the way for the great revival which followed not many years after.

4. This brings us to another cause of the spiritual decline which preceded the Great Awakening. It is the civil relation in which the church stood to the state—in Connecticut till 1784, when the Saybrook Platform ceased to be the established order. The legislature was a sort of Congregational presbytery. It had the oversight of the churches materially as well as spiritually. There were certain civil rights to which church membership was essential. In Massachusetts the franchise, and the right to hold office were limited to church members. A similar limitation existed in the New Haven Colony as late as 1643. This restriction continued till the union of New Haven with Con-

necticut in 1664-5. The Cambridge Platform of 1648 was strong on this point. But governmental control of the affairs of the churches, was as harmful in New England in the first half of the eighteenth century, as it had been a century before in old England.

5. This brings us to the last cause which we shall mention, namely, the abandonment of the original standard of church membership which the Congregational churches, set for themselves, and the adoption of the decision of the synod of 1662, that persons baptized in infancy, "understanding the doctrine of faith, and publicly professing their assent thereto; not scandalous in life, and solemnly owning the covenant before the church, wherein they give up themselves and their children to the Lord, and subject themselves to the government of Christ in the church, their children are to be baptized," though the parent is avowedly unregenerate. [Great Awaken. p. 4.] This practice soon became general, and ended by admitting such persons to the Lord's Table. The tendency of this practice was to laxness of discipline, to low views of sin, to undue exaltation of good works, to regard a radical change of heart as not essential. The result was to fill the churches with unconverted members, and to introduce into the pulpit, men who had no experience of renewing grace. The difference between the church and the world vanished rapidly, and the spiritual life of the former was reduced perillously near to zero.

There had been special seasons of religious interest in the churches. But these had not been attended by any deep conviction of sin. Mr. Jonathan Parsons, who had been settled at Lyme in 1731, says that in that year there was a great effusion of the Holy Spirit. He was then in full sympathy with the "Arminian principles," as they were called. To use his own words, he urged the people "very much to good works." He persuaded them to "attend upon the Lord's Supper." Large numbers did so, not because of any conviction of sin, but under the notion that to join the church was a meritorious act. What was going on in Lyme, was going on in New London and other neighboring towns. There is no reason to think that the special religious interest which appears to have visited this church, in 1719 and 1721, was any more than a renewed interest in correct living.

But when the revival broke out in 1740, the case was different. An unusual sense of sin took hold of professing Christians. Many said that "they had never seen so much of the glory of the Lord and riches of his grace, nor felt so much of the power of the gospel before." Tracy says [Great Awakening, p. 145,] "Many who can understand how sinners should be overcome by a sense of danger, will be staggered at these accounts of intense, overpowering emotion in Christians." The secret is not far to find. Previous revivals were like the breeze, which ripples the sea. This was the wind of God

which drives in the mighty waves, and stirs the ocean to its depths.

Trumbull says that the work was more powerful in Connecticut than in Boston. He names among the men actively interested in this revival in this colony, Whitman of Hartford, Williams of Lebanon, Owen of Groton, Robbins of Brandford, Bellamy of Bethlehem. "But the most zealous and laborious in the cause, who took most pains, and spent the most property in the service of the master, were Rev. Messrs. Jedediah Mills, Benjamin Pomeroy, Eleazer Wheelock, and Joseph Bellamy." The name of Mr. Adams does not appear on the list, but this does not prove that he was not interested and in sympathy with the great work. He seems to have been a less demonstrative man. The facts here stated show the atmosphere by which the church in New London was surrounded. It was like the air, surcharged with electricity, which needs but a touch to produce the explosion.

The hand of Gilbert Tennent seems to have given the needful touch in New London on the 30th of March, 1741. He first appeared here on that date and preached three sermons, and four on the day following, which seem to have set in motion the wheels of beryl under the throne. Hempstead records in his diary, under date of March 30, "I was * * * at Lecture. Mr. Gilbert Tennent pr. 3 sermons. 1 began at n. [noon] and 1 at 3 and one at 7 by candlelight." The audiences were large. The next day he preached four sermons, to still larger

audiences, "1 in foren, 1 at 3 of the clock, 2 in ye night by candlelight." People came "from the farms as well as Town and Groton." From New London Mr. Tennent went to Niantic the next day, April 1, followed by numbers who had heard him here. Mr. Hempstead, who went himself, makes record of the fact. The same scenes were repeated there, which had taken place in New London.

The impression was deep and abiding. People were profoundly moved by the presentation of the truth. The foundation of good works on which so many had been standing gave way beneath their feet. Meetings were frequent. Audiences were large, attentive, and devout. May 19th the children of the town were assembled together, and short sermons were preached to them, suited to their comprehension. Neighboring pastors came to the assistance of Mr. Adams. Toward the end of the month of May, what used to be known as a protracted meeting was held. Sermons were preached by Mr. Adams and by Mr. Mills of Derby and Mr. Eells of Stonington, who had come to his assistance. Mr. Hempstead wrote in his diary June 6, "the whole week hath been kept as a Sabbath, and with the greatest success imaginable. Never was any such time here and scarce anywhere else. The wonderful works of God have been made evident in the powerful conviction and conversion of diverse persons, in an extraordinary manner." The state of society was very much renovated. As a result of this movement eighty-two, whose names

are on the list of members, were received into the church in 1741, besides several, as we have seen, of whom the entry is made, that they made profession of the Christian faith, entered into covenant with God, and were baptized, which must be understood as joining the church. They were principally received in May, June, July and August.

As is frequently the case this great blessing met with serious drawbacks. Trumbull says [Vol. II, p. 126,] "this glorious work of God, which had effected such a wonderful reformation of manners throughout the country, was marred and greatly injured by many imprudences and irregularities; and was most violently opposed by ministers, by magistrates, by cruel and persecuting laws, by reproach and misrepresentations, and all other ways and means which its adversaries could invent." It met with fierce antagonism throughout New England. The final result to Edwards was, dismissal from his church, June 22, 1750. The majority of the council, called to consider the case, were in sympathy with the church, who still held to the view that the Lord's Supper is a saving ordinance. No trouble so serious and radical awaited Mr. Adams, but opposition of another sort was in the air, and broke out into open expression, as we shall presently see.

It will be helpful to pause a moment to note the state of the religious atmosphere in all the churches. In Boston, while some men, like Mr. Prince, the junior pastor of the Old South Church, and Mr.

Cooper of the Brattle Street Church, gave the revival their unqualified approval, others were equally pronounced in their opposition. Among these latter clergymen was Dr. Cutler, the former rector of Yale College, but now an Episcopal clergyman in Boston. Dr. Charles Chauncey, pastor of the First Church led the Congregationalists who opposed the great work. He published a book entitled, *Seasonable Thoughts on the State of Religion in New England*, which was intended faithfully to point "out the things of a bad and dangerous tendency in the late and present religious appearance in the land." An opposition thus led was bound to gather force.

This hostility spread into Connecticut, where was direct opposition, of the leading churches and their pastors, on the one hand, and divisions on the other hand, which issued in the Separate movement. One of the first acts of direct opposition was aimed at the practice of itinerating, or "going abroad, and preaching and administering the seals in another parish, without consent of the minister of the parish." In 1741 certain ministers in and near New Haven secured an act of the General Assembly, calling a convention at Guilford, "to consist of three ministers and three lay delegates from each association." A meeting was held in New London to choose delegates to that convention from this association. Mr. Hempstead in his diary makes the following record alluding to this matter. "Nov. 17, 1741. I went to see the ministers and messengers

112 LATER HISTORY OF THE FIRST CHURCH.

of the Several Societys in the County met here at the Courthouse to choose Delegates to send to a Grand Council to be held at Guilford ye Next Week 3 ministers and 3 messengers to go from each association in the colony to consider what may be thought most Expedient to be done with Reference to the Traveling ministers which in some places promote the withdrawing from the Settled ministers and set up Separate meetings, etc." This body met at Guilford November 24. To it the question was proposed by Rev. Mr. Whittlesey of Wallingford, whether such itinerating were disorderly. It was voted in the affirmative. At the session of May, 1742, the legislature enacted the above vote into a statute, making it a penal offence for one minister to go into the parish of another without being invited by him, to preach the gospel, and administer the seals. This prohibition held against exhorters, or lay preachers. The last section provided [Tracy p. 305] "that if any foreigner or stranger, that is not an inhabitant of this colony, including as well such persons as have no ecclesiastical character or license to preach, as such as have received ordination or license to preach by any association or presbytery, shall presume to preach, teach, or publicly exhort in any town or society within the colony, without the desire and license of the settled minister and major part of the church of such town or society, or at the call and desire of the church and inhabitants of such town or society, provided that it so happen that there be no settled minister there; that every

such teacher or exhorter shall be sent, as a vagrant person, by warrant from any assistant or justice of the peace, from constable to constable, out of the bounds of this colony." What ministers composed the association at Guilford is not known. It left no record of its doings, nor do we know anything about the conclusions which it reached, except from the law which the Colonial Legislature enacted the next spring, 1742, in obedience to their suggestion. It was aimed at such men as James Davenport, Gilbert Tennent and Whitefield, but it reached farther, and abridged the civil rights of some of the inhabitants of Connecticut. Trumbull well says that it was "an outrage to every principle of justice, and to the most inherent and valuable rights of the subject. It was a palpable contradiction, and gross violation, of the Connecticut bill of rights, * * *. This law was contrary to the opinion and practice of all the reformers and Puritans. * * * Even in Connecticut, the Episcopalians were allowed to preach and collect hearers, and erect churches, in any of the ecclesiastical societies, in opposition to the established ministers and churches. The Baptists were also allowed to do the same." The law was inconsistent, persecuting, and a manifestation of the exceedingly strong "opposition of heart, which there was in the Arminians and old lights, to the work of God, and to the zealous and faithful promoters of it." In 1727 a law had been passed authorizing the Episcopalians to tax themselves for the support of their own clergy, and excusing them

from being taxed for the support of the established order. In 1729 similar privileges were granted to the Baptists, but the act of 1742 continued to bear with unabated force upon all Congregationalists; and those churches which were organized under the Cambridge Platform, or which separated from the established church for doctrinal, or other reasons, to form Separate churches, were liable to feel the grip of the law till 1784, when the legal establishment of the Saybrook Platform was repealed, and liberty was granted to Christians of every name.

In 1742 the legislature advised the faculty of Yale College to guard its students from imbibing the errors of the Separatists, and to expel those who refused submission. In consequence of which occurred some notorious cases of discipline. June 15, 1742, the General Association met in New London, soon after the passage of the act of the legislature referred to above. Mr. Adams was the moderator. The following action of that body is preserved :

“This General Association being of opinion, that the God of all grace has been mercifully pleased to remember and visit his people, by stirring up great numbers among us to a concern for their souls, and to be asking the way to Zion, with their faces thitherward, which we desire to take notice of with great thankfulness to the Father of mercies; being also of opinion, that the great enemy of souls, who is ever ready with his devices to check, damp and destroy the work of God, is very busy for that purpose; we think it our duty to advise and entreat the ministers and churches of this colony, and recommend it to the particular associations, to stand well upon their guard in such a day as this, that no detriment arise

to the interests of our great Lord and Master, Jesus Christ: Particularly that no errors in doctrine, whether from among ourselves or foreigners, nor disorders in practice, do get in among us, or tares be sown in the Lord's field: That seasonable and due testimony be borne against such errors and irregularities as do already prevail among some persons; as particularly the depending upon and following impulses and impressions made on the mind, as though they were immediate revelations of some truth or duty that is not revealed in the word of God; laying too much weight on bodily agitations, raptures, extasies, visions, etc.; ministers disorderly intruding into other minister's parishes; laymen taking it upon them, in an unwarrantable manner, publicly to teach and exhort; rash censuring and judging others; that the elders be careful to take heed to themselves and their doctrine, that they may save themselves and those that hear them; that they approve themselves in all things as ministers of God, by honor and dishonor, by good report and evil report; that none be lifted up by applause to a vain conceit, nor any be cast down by any contempt thrown upon them to the neglect of their work; and that they study unity, love and peace among themselves.

And further, that they endeavor to heal the unhappy divisions that are already made in some of the churches, and that the like may for the future be prevented; that a just deference be paid to the laws of the magistrate lately made to suppress disorders; that no countenance be given to such as trouble our churches, who are, according to the constitution of our churches, under censure, suspension, or deposition for errors in doctrine or life."

It is not at all unlikely that the hand of Mr. Adams, who was moderator of the meeting, was in the foregoing minutes, and also that of Mr. Jewett. For Davenport, who, like Whitefield, openly charged the ministers, who did not come up to his standard of demonstrative zeal, with being uncon-

verted, had publicly expressed the opinion that Mr. Jewett and Mr. Adams had never been subjects of renewing grace. Later, just before Whitefield left Boston in 1745, the General Association of Connecticut, expecting that he would pass through the colony on his way south, voted that "it would by no means be advisable, for any of our ministers, to admit him into their pulpits or for any of our people to attend his ministrations." How effective this blow was we do not know, but as the vote of the legislature, making it a crime for any stranger or foreigner, or other person, to preach in another minister's parish without his consent, was behind the suggestion, we may believe that it was not wholly without effect. However, he did preach in the North Parish, and in New London, probably not without the consent and invitation of Mr. Jewett and of Mr. Adams. Later, when the feelings against him had subsided, he visited New London again; but Mr. Adams had been dead at the time, ten years.

The consociation of New Haven met September 28, 1742, and voted thanks to the legislature for passing the act to suppress disorders, and prayed that it might continue in force. Emboldened by this moral support the legislature took a further step, at its session in May, 1743, and "repealed the act for the relief of sober consciences, so that now there was no relief for any persons dissenting from the established mode of worship in Connecticut." The intention of this legislation was to make the

Saybrook Platform obligatory, save in special cases of appeal, by conscientious dissenters, to the Assembly, which grew more rigid in enforcing the law. But persons who had distinguishing characteristics "by which they might be known, as distinct from Presbyterians and Congregationalists, might expect the indulgence of the assembly, upon their taking the oaths and subscribing the declaration, provided by the act of parliament, in the cases of like nature." [Trumbull, Vol. II, p. 138.] The unrighteousness of this legislation is manifest. It was a blow aimed at all Congregationalists who dissented from the established order, and was intended to discount the fruits of the Great Awakening. It was quite as disorderly, and in violation of the bill of rights, as for an orthodox minister, of blameless life, to preach within the limits of the parish of a brother minister without his invitation or consent. Attempts to enforce this legislation proved its weakness and injustice. Baptists, Separates and Episcopalians planted and maintained churches in the colony, and had an undoubted right to do so. Efforts to force the Saybrook Platform upon the churches were arbitrary and unjust, and resulted in the prosecution of a good many excellent ministers and strong churches, who refused to be governed by it. Preachers were put out of associations and consociations because of their zeal, and men and women were suspended, and in some cases excluded from church privileges, because they went to hear preachers interdicted by the law.

It seemed necessary to give this somewhat extended view of the prevailing religious conditions in Connecticut in order more thoroughly to understand the unsettled state of things confronting Mr. Adams. It is probably safe to say that neither he nor this church entered into the revival with the zeal which actuated some. How much actual opposition was met with within the church, we do not know. Probably, as we have said, Mr. Adams and the majority of the church were in sympathy with the action of the General Association in 1742. And there was good reason why they should be. For on the other hand, there was the opposition of those whose zeal outran all bounds of discretion and prudence, who withdrew, as we shall presently see, to form a "New Light" church. Outside the membership of this church was also a decided hostility to this great movement. Dr. Hallam says [Annals, p. 36] "the position of the minister of the church [Saint James] under these circumstances became difficult and embarrassing." The "circumstances" referred to were the "fanatical performances" of Davenport, to which reference will be made farther on. The religious interest, as elsewhere, drew lines of cleavage. Only the good sense, the calm judgment, and the peace-loving character of Mr. Adams saved the church from fatal rupture, and caused the Separate movement in New London soon to spend itself. Mr. Adams stood between two fires.

The actual conditions were bad enough, but they might have been worse. Mr. Parsons of Lyme,

who preached for Mr. Adams, at the latter's earnest request, June 16, 1741, a few weeks after the beginning of the religious interest, gives a graphic account of the divisions which he found here, so soon after the work of grace had begun. On that occasion, Mr. Hempstead tells us, he preached three sermons, "2 in the meeting house, and 1 at Mr. Curtisses in the evening." Mr. Parsons had been preaching in various towns in the county, at the request of the pastors, and went to Norwich from Ledyard, to spend the Sabbath, June 14, 1741. The next day he preached for Mr. Throop, and planned to return home, "as fast as I could," he says, and continues "but the Rev. Mr. Adams of New London sent me a letter desiring that I would return that way, and give his people some exhortations. Having been there before, in the time of the concern among the people, I was unwilling to deny his request, because I found that there were peculiar difficulties rising up and I feared my refusal might rather increase them than otherwise. There was a number of new converts with a flaming zeal, and jealous lest the laborers should not bear a proportion to the harvest; and some others, from what spring I do not say, (though some have imputed it to the imprudence of these new converts), who opposed themselves to the work going on among them. Thus the kingdom seemed to be divided against itself;—and I was rather inclined to gratify the venerable Mr. Adams on that account, not knowing but that I might be instrumental of some

good in that respect. Accordingly I went and on June 16th preached two sermons in that place, besides using some private endeavors to make things more easy, if it should please God to make use of me for that end; but the success was not according to my wishes. I found mutual rising jealousies, and, as I thought, groundless surmisings in some instances, prevailing among them. These difficulties increased afterwards; and, for want of charity and mutual condescension and forbearance, they have produced an open separation. I doubt not but that there are excellent Christians on both sides; and there has been a very great display of divine grace among them; but they are doubtless to be blamed for the manner of separating. What grounds they may have, I do not know, but am afraid they have gone off upon a wrong principle." [Great Awakening, p. 155.] It will be noticed that Mr. Parsons speaks of preaching but twice, while Mr. Hempstead records a third discourse at Mr. Curtis' in the evening. Mr. Curtis was one of those, who at last withdrew from the church to form the Separate Church. So that what Mr. Hempstead calls a third discourse was what Mr. Parsons speaks of as "using some private endeavors to make things more easy."

In 1742 David Brainerd, who had been preaching in Stonington, came and preached in New London, on the invitation of Mr. Adams. He wrote to Mr. Bellamy from Saybrook, February 4 of that year: "Last week I preached for Mr. Fish of Stonington;

the Lord helped me to be all love there, while I was [pleading] for religion, so that if they had any intention to quarrel with me, the Lord helped me to love them all to death. There was much false zeal among them, so that some began to separate from that dear man. * * * There is, I believe, much false religion in sundry of those eastern towns. I preached also at New London, where I conceive there is wild confusion, too long to mention." The outcome was the withdrawal of about one hundred from Mr. Adams' church and congregation to organize a Separatist Society. The first serious break was November 29th, 1742, when it was noticed that John Curtis, Christopher and John Christophers, Peter and John Harris, prominent members of the church, and all of them fruits of the Great Awakening, were absent from the communion. Those who withdrew from the church do not seem to have been disciplined. At least there is no record of such action. The reason given for the secession, not only in New London, but elsewhere, was, the deadness of the church, and the legal preaching. "Legal preaching" probably means that the sermons were not as emotional as the Separates desired, did not sufficiently appeal to the feelings, and failed to arouse such scenes of enthusiasm as they craved. Samuel Seabury, at the time rector of Saint James, describes scenes, which could have applied only to the meetings of the seceders. "The last years of Mr. Seabury's ministry in New London," says Dr. Hallam, [Annals, pp. 35, 36], "were

disturbed and embarrassed by the extraordinary flood of religious extravagance and fanaticism that swept over the land after Whitefield's career in America, called frequently the Great Awakening and the New Light, and which was a reaction from that terrible deadness and immorality in which the earnestness and severity of the Puritan settlers had issued within a century from their coming. * * * In this wild deluge of religious zeal, New London largely shared. Whitefield himself came here, and here Davenport, one of the most extravagant of his disciples and imitators, enacted some of the wildest of his fanatical performances. * * * Mr. Seabury writes June 5, 1743, 'these people have their meetings in New London almost every night or day, and it is not uncommon (as I am apprised by persons of good sense and integrity) to see ten or more seized at once with violent agitations, many incapable of any decency, crying out for their damned estate, so past speaking at all, or so much as being unable to stand, fall down, as they pretend, with the weight of their guilt; and the most of those continuing thus, violently exercised (as they say, with conviction) but a few hours, do they receive comfort? * * * New London has been, for a week together, in such a tumult that I was afraid the people would have been beside themselves.' " If all this made the position of the rector of St. James, difficult and embarrassing, whose church was not directly touched by it, what shall be said about

Mr. Adams, on whom the full force of the movement fell?

These seceders associated themselves together, and were qualified by the county court to hold meetings, and worship together, without molestation. So that they had recognition before the law. They secured for their teacher, Mr. Timothy Allen from West Haven. Mr. Jonathan Hill and others, were exhorters. Hempstead says in his diary, "July 10, 1742. I was at Mr. Miller's with the Rest of the Authority to speak with Mr. Allen, a Suspended minister who is come here from N Haven West Side, and sets up to preach in private houses." The house of Samuel Harris was fitted up for this society. It was called "The Shepherd's Tent." It was meant to be a place of worship, and an institution for fitting young men to become teachers and Separatist preachers. It was New London's only theological seminary. The building still stands next to the corner of Blinman street, on Truman street. In the meetings held there women were allowed freedom of speech, and a relation of experience was usually expected from those who attended. Hempstead records in his diary the following: "February 2, 1743, Nath. Williams of Stonington lodged here. he went over in the evening to Mr. Hills's, alias Allen's, at the house that was Samuel Harris's (now the shepherd's tent) and there Related his Christian Experiences in order to have their approbation, but behold the Quite Contrary, for they upon Examination, find him yet in an unconverted

124 LATER HISTORY OF THE FIRST CHURCH.

Estate, and he Confesses the Justice of their Judgement, and says that he hath judged others Divers times and altho he is unwilling to believe it, yet like others he is forced to bear it."

These people were organized into a Separate church, or society, by James Davenport. By their invitation he came to New London for that express purpose. As James Davenport, and Timothy Allen, were so closely connected with the Separate movement in New London, it is proper at this point to say a few words about them. As we have seen by a quotation from Mr. Hempstead's diary, Mr. Allen was here early in July, 1742. He was a young man who had been pastor of the church in West Haven. He was deposed from the regular ministry by his association for an unguarded expression, which was made to mean more than he intended. He was alleged to have compared the Bible to an old almanac, but the head and front of his offending, was probably, that he had entered actively into the great revival. For he offered ample apology for his unguarded remark, but without avail. What he actually said was, that "the reading of the Holy Scriptures without the concurring influence and operation of the Holy Spirit will no more convert a sinner, than the reading of an old almanack." This manner of expression he acknowledged to be wrong, and so confessed to the association, but they refused to listen. He came to New London to take charge of the Separate movement where he remained about a year. He re-

sided in the "Shepherd's Tent," with his family, and kept the school for initiates in the upper part of it. After a brief service here he removed from town and ultimately reentered the Congregational ministry, in which he served with great acceptance till he died in 1806.

James Davenport, the other man prominently identified with the Separate movement in New London, and in fact the founder of the church, was a great grandson of the founder of the New Haven Colony. He was pastor of a church in Southold, L. I. Whitefield had been preaching in various places in New England and elsewhere. A profound interest in spiritual things was awakened. Reports of these labors came to Davenport's ears. He visited Whitefield, who received him warmly. Rev. Andrew Croswell in a pamphlet prepared in Davenport's defence said, "Mr. Whitefield declared in conversation, that he never knew one keep so close walk with God as Mr. Davenport." Others concurred in this view. Mr. Owen of Groton, said, "that the idea he had of the apostles themselves scarcely exceeded what he saw in Mr. Davenport." Mr. Croswell declared that there was not a minister in all Connecticut, zealously affected in the cause of the kingdom of God, who would not be inclined to receive Mr. Davenport, "almost as if he was an angel from heaven." Of course these are extravagant statements. But the fact is that Davenport was a man of piety, of strong religious sentiment, of a good degree of ability, and persuasive in his

pulpit efforts. Yet during the four or five years of his most erratic conduct, he was under the stress of a misguided and unrestrained religious enthusiasm, which bordered closely on insanity, and led him into those excesses for which he afterwards made due acknowledgment.

His strange career began in his own parish. He gathered his people together at his lodgings and addressed them for almost twenty-four hours together. He believed that many in his church were unconverted, and set himself up as judge of regenerate and unregenerate character. Those whom he considered regenerate he called "brother," the others he addressed as "neighbor." Soon he forbade the "neighbors" to come to the Lord's table. This created no little excitement among his people.

Not long after he commenced his itinerancies. July 18, 1741, he came to New London. His meetings were held in the meeting-house, in the evening. Mr. Hempstead, in his diary, gives the following description of the scene at Davenport's first appearance in this town: "Divers women were terrified and cried out exceedingly. When Mr. Davenport had dismissed the congregation some went out, others stayed. he then went into the broad alley which was much crowded, and there screamed out, 'Come to Christ! Come to Christ! Come away! Come away!' Then he went into the third pew, on the women's side, and kept there, sometimes singing, sometimes praying; he and companions all taking their turn, and the women

fainting and in hysterics. This continued till ten o'clock at night, and then he went off singing through the streets." He added fuel to the fire by his denouncing Mr. Adams as unconverted. He also visited the North Parish, where similar scenes were enacted. He also denounced Mr. Jewett because the latter refused to give him an account of his religious experience. He also went to Groton where immense audiences waited on his preaching. "About 60 were wounded, many strong men, as well as others." [Hempstead.] In Stonington about one hundred, were struck under conviction by his first sermon. [Great Awaken. p. 235.] Wherever he went he denounced not only professing Christians, but clergymen, eminent for piety, such as Mr. Eells of Stonington, Mr. Adams of New London, and Mr. Jewett of the North Parish, as being unconverted. In Stonington his attacks on Mr. Eells were so unreasonable and severe that the people were indignant, and his congregations soon left him. Tracy says, speaking of his denunciations of the clergymen, "among those whom he condemned, was the venerable Eliphalet Adams of New London, Connecticut, whose faithful labors had been the principal means of preserving the flame of piety in that region from extinction, and under whom there had been a happy revival in 1721, the period of deepest darkness in New England. Here his influence in producing alienations and divisions is said to have been peculiarly unhappy though no particulars are given; and the report of the injustice done to a

man so extensively known and revered, and of the injury done to his people, produced a deep sensation throughout the country."

Davenport's proceedings were so gross and disturbing to the peace that complaint was entered against him to the Colonial Legislature at the session of May, 1742. After due trial it was decided that "the behavior, conduct and doctrines advanced by the said James Davenport, do, and have a natural tendency to, disturb and destroy the peace and order of this government. Yet it further appears to this Assembly that the said Davenport is under influence of enthusiastical impressions and impulses, and thereby disturbed in the rational faculties of his mind, and therefore to be pitied and compassionated, and not to be treated as otherwise he might be." It was therefore ordered that he be sent back to Southold. On hearing the decision he said, "though I must go, I hope Christ will not, but will tarry and carry on his work in this government, in spite of all the power and malice of earth and hell." About four o'clock in the afternoon of the third day of June, 1742, a sheriff and two files of men armed with muskets, conducted him to the banks of the Connecticut in Hartford, where he was put on board a vessel, whose captain agreed to carry him to his home. On the 29th of June he was in Boston. His course there led him into the same excesses and denunciations. Again complaint was lodged with the authorities against him. The court, after hearing the case, and examining the facts, decided that "he

was *non compos mentis*, and therefore that the said James Davenport is not guilty."

After this he seems to have gone home, and spent the winter with his people. October 7, 1742, a council met at Southold which severely censured him for his irregular absences from his church. In the latter part of the winter Mr. Hempstead was in Southold on a visit to his son Robert. He went to hear Mr. Davenport preach, February 27, 1743, and on that date made this entry in his diary. "I went to town to hear Mr. Davenport, but it was scarcely worth the hearing: the praying was without form or Comeliness. It was difficult to distinguish between his praying and preaching, for it was all a meer confused medley: he had no text nor Bible visible, no Doctrines, no uses, nor Improvement, nor anything else that was Regular forenoon nor afternoon, and the last Sabath before by Report was of ye same piece tho not on the same subject. for then it was, the hand of the Lord is upon me Over and over many times; then leave off and begin again the same words verbatim. Now it was (in addition to telling of his own Revelation and others Concerning the Shepherd's Tent and other such things) he called the people to Sing a new song etc. forevermore 30 or 40 times Immediately following as fast as one word could follow after another 30 or 40 times or more and yn Something else and then over with it again. I can't relate the inconsistance of it."

Mr. Davenport seems, at this time, to have

reached the climax of his erratic course. For on the Wednesday following, the second day of March, he came to New London, and, on the Sabbath following, the sixth day of March, 1743, enacted the strange scene of the burning of books, clothing, etc. As we have already seen this was also the occasion when the Separates of New London were organized into a Separate society, although they had held meetings for about a year. Davenport preached one of his zealous sermons, in which he dwelt with great emphasis upon the need of a pure church. In order to have such a church it would be necessary to destroy and burn every idol of whatever sort. He denounced certain religious books, and called upon those who were to be constituted into a church to renounce idolatry. So it was proposed that each, with his idol, should repair to a certain place, and there make a bonfire of the whole collection, and utterly consume them. The congregation responded with alacrity, and there were brought to him, in his room, so that he might, by a solemn decree consign them to the flames, a great collection of books, sermons, wigs, cloaks, breeches, hoods, gowns, rings, jewels, necklaces and similar articles which the persons who brought them had esteemed and valued. He also made a list of books, highly regarded as works of devotion, which must be consigned to the flames. All being in readiness they repaired to the place agreed upon. Dr. Hallam locates it as follows: "The wretched scene was exhibited in front of Mr.

Christophers', at the head of what is now Hallam street." [Annals, p. 37.] Mr. Trumbull gives the following account of this strange performance. "In New London * * * they made a large fire to burn their books, clothes, and ornaments, which they called their idols; and which they now determined to forsake and utterly put away. This imaginary work of piety and self-denial they undertook on the Lord's day, and brought their clothes, books, necklaces and jewels together, in the main street. They began with burning their erroneous books; dropping them one after another into the fire, pronouncing these words: 'If the author of this book died in the same sentiments and faith in which he wrote it, as the smoke of this pile ascends, so the smoke of his torment will ascend forever, and ever, Hallelujah! Amen.' * * * John Lee, of Lyme, told them his idols were his wife and children, and that he could not burn them; it would be contrary to the laws of God and man: That it was impossible to destroy idolatry without a change of heart, and of the affections." Among the condemned books, says Tracy, "were Beveridge, Flavel, Drs. Increase Mather, Colman, and Sewall, and that iervid revivalist, Jonathan Parsons of Lyme." This was the last recorded outbreak of Davenport's fanaticism, and ill regulated zeal, which charity ascribes to a mental state closely bordering on insanity. In the next year he came to himself, and wrote and published retractions, which were a clear and candid acknowledgment of his errors, in all the various particulars in which he had offended. In these retractions he

said, "and here I would ask the forgiveness of those ministers whom I have injured," in causing separation from their churches, and in affirming that they were unconverted.

This strange constitution of the Separate Church here in New London seems to have sounded the knell of its early dissolution. Mr. Allen, who had been with them for about a year, left soon after. The holocaust of books, highly esteemed as works of devotion, whose authors were men noted for piety, shocked people, and was regarded almost as sacrilegious. The strange performance seems to have scattered the mists and calmed the storm. It startled the "New Lights" themselves, and brought them to a more rational mood. "From this period the New Light party in New London took reason and discretion for their guides and interpreted more soberly the suggestions of conscience and the commands of scripture," says Miss Caulkins. They could not agree upon a teacher and leader, and never had one after Mr. Allen left. It is almost certain that most of those who left the First Church came back to it. We know that Christopher and John Christophers did so, for January 17, 1750 Mr. Adams baptized a child for each of them. A few, with Nathan Howard as a leader, embraced Baptist principles, as we have seen, and were constituted into the Baptist Church in the Nehantic district of New London, now Waterford, in 1748. This ended the Separate movement in New London.

Reports of what had been done here, at the burn-

ing of the books, clothes, etc. flew abroad on the wings of the wind. The regular clergy were alarmed, as they had some reason to be. The separation from the regularly established church, grew to considerable proportions in Southeastern Connecticut, and did not cease till the evils against which it was a protest, came to an end, with the practice of the halfway covenant. This practice and its resulting evils, were alone responsible for the separation. For the "New Lights" as they were called, were correct in doctrine in the main, and were Congregationalists. But they rebelled against the interference of the state in affairs of the church, and refused to fellowship churches which admitted to their sacraments unconverted persons.

March 30, 1743, twenty-four days after the strange scenes enacted in Main street at the constitution of the Separate Society, a council met at the house of Mr. Adams, doubtless at his request, to give him advice concerning "the disorders that are subsisting among those called New Lights which follow Mr. Davenport and Curtis and allin, etc." [Hempstead.] The same authority tells us that there were present "Mr. Williams of Lebanon, and Mr. Edwards of Northampton, * * * Mr. Lord of Norwich, Mr. Mecham of Coventry and pomeroy of Hebron and Bellamee of Woodbury and Young Buell [of Coventry] and Rossiter [of Stonington.]" Mr. Edwards was moderator. On the next day, March 31, Mr. Edwards preached a sermon of which Mr. Hempstead wrote in his diary, "very

suitable for the times to bear witness against ye prevailing disorders and distractions yt are subsisting in the country by reason of enthusiasm." After the discourse a great concourse of people repaired to the court-house where those who had taken part in the scene of burning the books, were tried for profanation of the Sabbath. The writ was dated March 29, 1743. The justice was Joshua Hempstead. The court found "all of them severally guilty of the profanation of the Sabbath, or Lord's Day, contrary to the laws of this colony, and therefore gave judgment that they, the said John Curtis, etc., pay a fine of five shillings each and the costs of prosecution."

The revival had practically come to an end before Mr. Whitefield's first visit to New London, which was in 1745. He had preached in the North Parish on Friday, August 9. On Saturday, the 10th, he came here and preached "in ye meeting-house, to a great assembly * * * here from I Peter, 2d Chap., and first part of ye 7th verse, unto you therefore which believe he is precious.'" [Hempstead.] On the next day, which was Sunday he preached all day "under ye Oak Tree in ye foren stood in his chair [a travelling chair] took it off his horse. text from Rom. Chap. 13 and first part of ver 14th 'put ye on the Lord Jesus Christ.' Afternoon from Revelation 3d Chap. 20th ver. 'behold I stand at the door and knock' and a great assembly perhaps twice so many as could possibly sit in ye meetinghouse, many from ye North parish,

from Norwich, Groton, Stonington and Lyme East Society. An excellent preacher." From here Mr. Whitefield went to East Lyme, and from thence to New York and Georgia. He preached again in New London on Wednesday evening, February 8, 1763.

In spite of all the drawbacks the Great Awakening was productive of permanent and blessed results. Dr. Ezra Stiles, afterwards president of Yale College said, in 1760, that as a fruit of that revival one hundred and fifty new churches were founded by a "natural increase into new towns and parishes." Large numbers were added to the churches, the estimate ranging between 20,000 and 50,000. "Princeton and Dartmouth Colleges both grew indirectly out of it; as also the mission of David Brainard to the heathen, and the monthly concert of prayer for the world. Even the disorders which attended it * * * were not without their practical use." [Cong. Chs. in Mass. p. 173.]

But the result which was deepest, reached farthest, and touched most radically the spiritual life of the churches, was the initiation of those influences which brought to an end the practice of the halfway covenant. Says Tracy, "the restoration of the true doctrine concerning church membership was another important result of the revival." For this we, in Southeastern Connecticut, have to thank the Separates for the stand which they took against opening the doors of the church to unconverted persons. The practice which had been intrenched in

136 LATER HISTORY OF THE FIRST CHURCH

the churches for several generations died hard. It was over fifty years before it came to an end in this church, but the end came.

The numerical accessions to Mr. Adams' church were not so large as to some of the neighboring churches. The opposition may have been stronger. The Separate defection may have been larger. Mr. Adams may have entered into the revival with less enthusiasm. But the results were beneficent, and if the succeeding pastorate had been as strong and judicious, they would have remained longer, and the church would, doubtless, have been spared some unpleasant experiences which awaited it.

V.

THE MINISTRY OF MATHER BYLES, JR.

November 18, 1757—April 12, 1768.

The death of Mr. Adams was an irreparable loss to the town and to the colony. For, ten years before, it will be remembered, Matthew Stewart wrote of him that he was "in every respect, the most superior person in the colony." The process of securing his successor was not immediately successful. Mr. Adams had been in his grave four years when Mr. Byles was ordained as pastor.

The Rev. Mr. Graves, who was at the time rector of Saint James' was not only a friend of Mr. Adams, but also of the church, after its loss. Dr. Hallam says that "his relations to his Congregational neighbors were of the most friendly and cordial character." He zealously advocated the settlement of Mr. Adams' successor. In so doing he gave so great offence to Saint Paul's, Narragansett, that the church requested that he should not be removed to them, as was contemplated. In a history of this church in Narragansett it was said of Mr. Graves, "he has lately given great offence to his brethren.

and us, by being officious in settling a Dissenting teacher in New London, and injudicious enough to be present at his ordination." He often worshipped with Christians of other names, and Dr. Hallam says, "he was not a very strenuous churchman."

During the interval between Mr. Adams and Mr. Byles the church was often supplied by strangers, by neighboring ministers, and by Rev. William Adams, the eldest son of the late pastor. The records of baptisms during the interim show that Rev. Mr. Jewett of Montville preached four times, Rev. Mr. Cleveland of Haddam twice, the Rev. Mr. Ellis of Franklin once, the Rev. Mr. Lord of Norwich three times, the Rev. Mr. Johnson of Old Lyme three times, the Rev. Mr. Beckwith of Hamburg in Lyme once, the Rev. Mr. Griswold of East Lyme once, the Rev. Mr. Throop of Bozrah twice, the Rev. Mr. Estabrooks of East Haddam once. It is not unlikely that these pastors preached here in exchange with Mr. William Adams, in order to administer the rite of Baptism. Frequently the pulpit was vacant. In his diary, Mr. Hempstead makes records like the following, which fairly represent the probable situation. "Dea. Green carried on," which is not to be understood as saying that the deacon conducted himself in an improper manner, but that, in the absence of a preacher he held what used to be called a deacon's meeting. "Many went to the North Parish Meeting;" "Some went to Lyme;" "no minister provided;" "no minister;" "I went to hear the church minister;" "May 16, 1756, Mr. Burr, Rector

of the College in the East Jerseys preached all day." This was the father of the celebrated Aaron Burr, and president of Princeton College. Mr. Hempstead records also that "February 18, (1756) A Society fast," was observed, "on account of our unhappy circumstances; our want of a settled minister." An unsuccessful effort was made about this time, to solve the difficulty, by calling Rev. William Adams to succeed his father in the pastorate of the church. For Mr. Hempstead makes the following record: "Feb. 23, [1756] A Society meeting. Mr. (William) Adams negatived, forty-five against forty-two."

Thus matters went on till April 10, 1757, when Mr. Byles appeared on the scene for the first time. Mr. Hempstead records in his diary, on that date, "Mr. Mather Boiles of Boston preached. A great assembly, three or four times as big as it hath been of late. He stays at Mr. Shaws."

A few words concerning the ancestry of this young man, who was to be the pastor of this church, are in place here. Mr. Josiah Byles, a saddler by trade, came to Boston, with his wife Sarah, from England, as early as 1695. October 11, 1696, he joined the church, of which Rev. Increase Mather was pastor. His wife Sarah died soon after the birth of her last child, Feb. 7, 1703. On the sixth of the following October he married Elizabeth, widow of William Greenough, and daughter of Increase Mather. By her Mr. Josiah Byles had Mather, who was born in Boston March 15, 1706-7,

was baptized March 16, and received the name borne by his mother's noted family. He graduated from Harvard College in 1725 at the early age of nineteen. December 20, 1733 he became the pastor of the Hollis Street Church in his native city, where he remained till 1776. He was noted in his time for his conversational powers, and for his wit. He had considerable literary taste, a fine imagination, a great command of language, and terseness of expression. He wrote several poems which were published. One was on the death of George I, in 1727; another in 1736, entitled a "poetical epistle to Gov. Belcher on the death of his lady;" and other miscellaneous poems which appeared in 1744. The degree of Doctor of Divinity was conferred upon him.

Dr. Byles, when the break came between the English crown and the American colonies, took the side of the crown. Soon after the war broke out most of the ministers of Boston left, their places of worship having been taken by the British authorities. He, the one tory among them all, remained. When his people returned, after the evacuation of the city by the English, they refused to allow him to preach, and in August, 1776, his connection with his parish was dissolved, when he was seventy years of age. The next year, in May, he was denounced in town-meeting, and condemned to imprisonment in a guard ship forty days, and to be sent to England with his family. The sentence was afterwards changed to imprisonment in his own house. He was not sent to England, but continued to live in

Boston till he died, July 5, 1788, at the age of eighty-two.

Rev. Mather Byles, Jr., his son, was born in Boston, January 12, 1735. He graduated from Harvard College in the class of 1751. In accordance with the custom of the times he came to New London to preach as a candidate, during three months, in 1757. It was not only a question whether the church wanted the minister, but also whether the minister wanted the church. But in this case the period of trial was merely a matter of form. For his distinguished Puritan descent, the reputation of his father, and his own brilliant promise secured popularity for him before he had earned it. His pulpit ministrations charmed and fascinated the people. His animated manner, and his eloquence won him the place. For July 28th, at a very full meeting, an entirely unanimous vote was passed, inviting him to settle as the pastor of the church. The salary offered was £100, with a gratuity of £240, to be paid in four years. He immediately accepted the call, and was ordained November 18, 1757. He was then twenty-three years of age.

The salary offered was considerable for those times. It was not always an easy matter, in those days of slender resources, to raise £100. Every pound meant, to not a few, a degree of self-denial and effort which we can scarcely appreciate. The financial difficulties which beset every enterprise, secular as well as religious, were such as we do not experience. An interesting and significant event

which took place the year subsequent to Mr. Byles' ordination serves to illustrate this fact. In 1758, while by law members were taxed for the support of the gospel, the society, mindful of the difficulty with which some raised the money to meet this tax, petitioned the General Assembly for permission to lay a tax on the pews in the house of worship for three years, instead of on the grand list. The praiseworthy object of this petition, as stated in it, was, to relieve those who were illy able to pay for the ministrations of the house of God. The petition was granted. This taxing of pews pointed to individual ownership of them in the meeting-house now almost if not entirely unknown. They were taxed as personal property. This practice seems to have been discontinued after the three years, for we come again to a period when men were taxed upon the grand list for the support of the gospel.

Mr. Byles was the first pastor to be called and settled, without a vote of the town, by the church and society. Previous to his settlement the question of coming under the Saybrook Platform was again agitated. For the following stands on the church records: "The brethren of this church met at the Meeting House Oct. 17, 1757, and the question being put whether this church would hereafter admit of the Saybrook Platform as a rule of discipline, it was voted in the negative. *Nemine Contradicente.*" This settled its fate in this church for about fifty years. Inasmuch as the legislature, in 1743, repealed the "Act for the Relief of Sober Con-

sciences," as it was called, and thus made the Saybrook method of discipline the established order in this colony, and in a manner obligatory upon the churches, this vote of the church is the more significant. But it was strong enough successfully to refuse to comply with the vote of the legislature.

The following account of Mr. Byles' ordination is entered on the records of the church in his own hand, which, at this distance of almost a century and a half is as easy to read as the printed page. "1757 November 18, I was ordained pastor of the first Church of Christ in New London. The Rev. Mr. Lord of Norwich began with prayer; My father, the Rev. Mr. Byles of Boston preached on 2 Tim. 3: 17. Mr. Lord read the votes of the church and society relating to the call, with my Answer; My father prayed and gave the charge, the Rev. Mr. Fish of Stonington prayed after the charge; The Rev. Mr. Throop of Norwich gave the Right Hand of Fellowship; and I the Psalm and Blessing!" This is the first instance in the history of the church in which an ordination proceeded according to the modern Congregational method. Mr. Lord was the scribe of the council.

Mr. Byles lived in the house now standing at the corner of Main and Douglass streets which was occupied by the late Dea. James E. Goddard. This dwelling was built by Mr. Byles and he occupied it during his stay in New London. Upon leaving New London he sold it to Dr. Moffat, who at the time was collector of customs for the Crown at this

port. Dr. Moffat, being an officer in the employ of the English government, was of course a tory; so when the town was burned by Arnold this house escaped.

A list of members of the church in 1757, made by Mr. Byles at the time of his ordination, shows that there were one hundred and six females, and fifty-four males; a total of one hundred and sixty. During his ministry fifty-six were added to the church—thirteen males and forty-three females. Of these eight were received by letter. There are no evidences of any special religious interest during Mr. Byles' ministry. While he was what is called a popular preacher, and had the esteem of his people, he does not seem to have been a preacher of searching spiritual power. Besides, there were violent outbreaks of the Rogerenes, probably more to annoy him than because of a desire to obstruct the church. He was a man of hotter temper than Mr. Adams, and had not the cool judgment of his predecessor in dealing with people of that sort. We shall also find evidences that the practice of the halfway covenant was still continued, with its usual deadening effect upon the spiritual life of the church. Dr. Field says of him, "he had not the solid excellences of Mr. Adams, but was young and attractive in personal appearance, and his florid style and eloquent manner gained him immediate popularity." But the fruits of his ministry point to no such abiding spiritual power in the pulpit as characterized his predecessor. He seems to have been very grave and

dignified, easily irritated, and of a quick temper. The Rogerenes soon discovered this fact, and used it to hinder him in his usefulness; and they were in a measure successful. Dr. Hallam says of him, [Annals, p. 54] "though he seems to have been somewhat grand and lordly in his ways, his people were proud of him, and he dwelt with them in harmony and peace." This was true until the very last when, for obvious reasons, this feeling was very decidedly changed. Towards the close of his ministry Mr. Byles developed tendencies to a more formal and ritualistic method of worship, which ended in his leaving the Congregational denomination, and entering the Episcopal ministry. His leaning to this order leads us to suspect that Mr. Byles' sympathies were never in full accord with evangelistic movements. These facts help to explain, in part, the small number of accessions to the church during his ministry of over ten years. He does not seem to have been a man of so strong character as to impress himself very deeply upon his people or the town. He was a brilliant preacher, but he lacked a certain abiding strength. The spiritual life of the church did not make very marked progress under his ministry. However it should be said that some of the prominent people in the town, and in the colony, united with the church during his pastorate. Conspicuous among them was General Gurdon Saltonstall, son of the governor, and his wife. As we have seen the membership of the church, at the opening of his pastorate was one hundred and sixty. From that on for

thirty years various causes operated to produce a steady loss. At the close of his pastorate the membership could not have been much over fifty.

Mr. Byles left what he designates as "a list of persons received into the covenant by M. Byles." On this list are one hundred and seven names of persons, all but seven of whom were admitted to the privileges of the rite of baptism alone, without thereby making public profession of saving faith. The record, relating to those received into full membership, reads simply "admitted." But of the others the record reads, "received into covenant," then follow the names, and in several cases this is added "(the church being satisfied)." This was the half-way covenant. In nearly every instance follows the record of the baptism of the children of those so received or of the persons themselves. Receptions of this sort added nothing to the church. A single case will suffice for illustration. "Feb. 12. Received into covenant Nathaniel Waterhouse, Elizabeth Waterhouse (the church being satisfied). Baptized, Daniel of Nathaniel and Elizabeth Waterhouse." Neither Mr. or Mrs. Waterhouse appear as members of the church in full communion. They came only halfway. The number of persons thus received into halfway fellowship in the church, as he gives the list was almost twice the number whom he received into full fellowship. Twelve received baptism themselves. Two were admitted to the Lord's table who, for reasons which will appear later, did not join the church in full fellowship till

1788. So that the halfway covenant was in full practice throughout Mr. Byles' pastorate.

Mr. Byles seems to have been a man of somewhat methodical turn of mind. His records of the church are admirably kept, and are models of neatness and accuracy. He has also left a list of the baptisms during his ministry. The records begin with 1757, and end early in 1768. There are three hundred and sixty-two names on the list. Of these, by far the larger part, were presented by parents, neither of whom were members of the church.

As was the usual custom in those days children were presented for baptism in the place and at the time of public worship; usually on the Sabbath, but sometimes at the weekly lecture on Wednesday. In case of sickness, however, the rite was administered at the home.

A few entries show that the proper discipline of the church was not altogether lacking. Thus March 9, 1760, it is recorded that Jemima Dolliver, who had joined the church in 1744, and who seems to have absented herself from the church and its ordinances, "makes an acknowledgment to the church for her separation and returns to our Communion." A similar record was made about several others. The entry, "Received into covenant * * * the church being satisfied," points to the care that was taken not to bring unworthy persons into any covenant relation with the church.

The list of marriages is an interesting one. Some well known names of New London families are on

it. Mr. Byles married one hundred and ninety-eight couples during his ministry in New London.

The only council of which there is any record, to which the church was invited, during this pastorate, was in Groton. The minute referring to it is as follows: October 15, 1758. "The Brethren of the Church were stopped, by the Pastor, after service in the Afternoon; and a letter was read to them from the First Church of Christ in Groton, desiring their countenance and Assistance in the Installment of the Revd Jonathan Barber, on the 8th of November next. Voted, that the church comply with their request. Voted, that Johsua Hempstead Esqr. accompany the Pastor upon this occasion." November 5 the following vote was passed, "Joshua Hempstead Esq., being disabled by sickness from attending the installment at Groton; Pygan Adams Esq. was delegated in his Room." Mr. Adams had been chosen deacon the previous May.

It is worth while, in this connection, to note that at this point we are beginning to come into that atmosphere of fellowship, peculiar to churches of the Congregational order, which is expressed by advisory councils. The record just quoted is the first of the kind which appears upon the books of the church, and probably is among the first invitations of the sort received by it.

While Mr. Byles' relations to his people were of the most cordial character, his ministry here was not entirely thornless. There were still Rogerenes in the town. A little of the old spirit, which had so

disturbed Bradstreet and Saltonstall, manifested itself. It is more than likely, however, that, if Mr. Byles had had the cool judgment and poise of his predecessor, the outbreak would have been shorn of many of its most annoying features. But be that as it may, they were a thorn in the flesh of Mr. Byles; and as he would brook no interference with the services of the sanctuary upon the Lord's day, and manifested his displeasure in very emphatic ways, the disturbance grew to serious proportions.

It was in the year 1764 that the spirit of the founder of the sect began to stir once more in the hearts of his later followers. They began to issue forth as of old, on Sundays to testify against what they were pleased to call idolatry. Now began a series of provocations on the one hand, and of retaliatory punishments on the other hand, which recalled the days when the founder of the order spent a good part of his time in confinement. This outbreak lasted about two years, when it seems to have spent itself. John Rogers, the third grandson of the founder has left an account of the outbreak in the form of a diary, which he entitled, "A Looking Glass for the Presbyterians of New London: to see their worship and worshippers weighed in the balance and found wanting, with a true account of what the people called Rogerenes have suffered in that town, from the 10th day of June, 1764, to the 13th of December 1766, who suffered for testifying—

"That it was contrary to scripture for ministers to preach the gospel for hire.

"That the first day of the week was no Sabbath by God's appointment—

"That sprinkling infants is no baptism and nothing short of blasphemy, being contrary to the example set us by Christ and his holy apostles—

"That long public prayers in synagogues is forbidden by Christ.

"Also for reprovng their church and minister for their great pride, vain-glory, and friendship of the world which they lived in.

"With a brief discourse in favor of Women's prophecying or teaching in the church." This was published in 1767.

Presbyterians was the name given to Congregationalists. The foregoing statement shows that the fundamental tenets of this peculiar sect had not changed. Nor had the spirit with which they witnessed against what they were pleased to call errors. John Rogers made the following entry in his diary June 10, 1764, the day on which this latest Rogerene demonstration began. "We went to the meeting-house and some of our people went in and sat down; others tarried without and sat upon the ground some distance from the house. And when Mather Byles, their priest began to say over his formal synagogue prayer, forbidden by Christ, Mat. 6-5, some of our women began to knit, others to sew, that it might be made manifest that they had no fellowship with such unfruitful works of darkness. But Justice Coit and the congregation were much offended at this testimony and fell upon them

in the very time of their prayer and pretended divine worship; also they fell upon the rest of our people that were sitting quietly in the house, making no difference between them that transgressed this law and them that transgressed it not; for they drove us all out of the house in a most furious manner; pushing, striking, kicking, etc., so that the meeting was broken up for some time, and the house in great confusion. Moreover they fell, upon our friends that were sitting abroad, striking and kicking both men and women, old and young, driving us all to prison in a furious and tumultuous manner, stopping our mouths when we went to speak, choaking us, etc." This account, written by one of their own number, recalls the scenes of seventy or eighty years before, when these same people, of an earlier generation used to disturb the public worship under the ministry of Mr. Saltonstall, and called it witnessing against error. Similar scenes were repeated Sabbath after Sabbath, during the summer of 1764. The offenders were, of course, committed to jail. Sometimes twenty or thirty were incarcerated at a single time. If one was imprisoned a second time his term of confinement was doubled; the magistrates hoping by such severity to weary the offenders. "But," says John Rogers, "this method added no peace to them, for some of our friends were always coming out as well as going in, and so always ready to oppose their false worship every first day of the week."

By August 12, 1764 the process of doubling had

increased the term of confinement to four months. Those who were in the prison were determined to prevent further commitments, if possible. They hit upon this ingenious plan which came so near being successful that it gave the officers no little trouble. Finding that the sheriffs were approaching with a new party of their friends, they stoutly barred the doors on the inside. John Rogers says, "Also, we blew a shell in prison, in defiance of their idol Sabbath, and to mock their false worship, as Elijah mocked the worshippers of Baal. The authority gave orders to break open the prison door, so they went to work and labored exceeding hard on their Sabbath cutting with axes and heaving at the door with iron bars for a considerable time till they were wearied, but could not break open the door." An entrance from above was, however, finally effected into the prison, and fresh prisoners were let down into the room. This was in August. Those who had barred the doors were kept in confinement till November, when they were taken before the county court and fined forty shillings and the costs.

These disturbances continued till October, 1765, when the magistrates, finding that all other efforts were without avail, determined to resort to whippings—a most brutal method of punishing offences. October 15, five were given ten lashes each; October 23 nine were whipped "at 1 beat of drum;" November 4, four more suffered the same punishment; November 14, Thanksgiving Day, a Rogerene was driven out of the meeting-house by some

young men, and ducked in muddy water, and then put in prison. John Rogers records, "Nov. 17. Some of our friends went to town, and an old man aged 73 years cried Repentance! through the streets and as he went he stopt at the authorities houses and warned them of the danger they were in, if they did not repent of their persecuting God's people." This party were arrested and confined until evening, when they were taken out by the crowd and treated in a way which ought not to have been possible in a Christian community. Warm tar was poured over the heads of men and women alike, which ran down upon their clothes. Their hats were thus glued upon their heads. They received other cruel treatment at the hands of the infuriated mob. But this made no difference. They renewed their witnessing the next Sabbath, and continued it from week to week. February 2, 1766 a woman, who was turned out of the meeting because she continued the use of her needle during prayer, struck several blows against the house to testify against the mode of worship. February 16, 1766 another scene of whipping, tarring, and throwing men and women into the river took place. The next Sunday the Rogerenes renewed the assault. This time there were ten men and nine women. There was a great uproar, and the service in the church was for a considerable time broken up. The women were put in prison. The men were kept in the loft of the court house till evening, when they were delivered up to the jury of Judge Lynch—an excited populace

—who cruelly scourged them, and heaped on them such abuses as only a street mob knows how to invent. The women were kept in confinement until June—a period of over three months—“leaving near twenty small children motherless at home.” Happily this was the climax of the outbreaks and the punishments. One can find no justification of the Rogerenes for their wanton and riotous conduct. But what shall one say about the unutterable cruelty heaped upon them by the officers of the law and by an unreasoning mob in the sacred names of Justice and Religion!

From this on the testifyings of the Rogerenes were less boisterous and aggressive, and they were less roughly dealt with. Their chief offence now was to come into church and sit with their hats on. But Mr. Byles would never suffer the offensive covering to remain. At one time, as the officers were inclined to let the wearers alone, so long as they did not otherwise make disturbance, he declared, with great vehemence, “I solemnly declare before God and this assembly that as long as I officiate in the priest’s office in this house, no man shall sit here with his head covered.” John Rogers says, “Now our hats is such an offence to this proud priest that he will neither preach nor pray when they are in sight. The hat he can not endure, pretending it is contrary to I Cor. 11: 4. ‘every man praying or prophecying having his head covered, dishonoreth his head.’ Now if this priest would but read the next words, he might see it to be as contrary to

scripture for women to pray or prophecy uncovered, yet his meeting is full of young women, with their heads naked, but that gives him no offence at all, it is the fashion so to dress."

These people were quick to discover Mr. Byles' sensitiveness as to their weekly visitations, and equally quick to seize their opportunity to annoy him. This they could do in ways which would not throw them into the rough hands of the law. Other ministers in the neighborhood took their weekly visitations more quietly, and were therefore less frequently annoyed by them. It seems to have been in their creed that the emphasis of their testimony was to be measured by the annoyance, and disturbance they could cause. Therefore they did not waste time or thought on ministers and churches which they could not provoke into resisting them. Mr. Byles was their man, and furnished the opportunity which they sought. He would hold no conversation with them, nor answer them when they addressed him in the pulpit or on the street. If they appeared on the steps of the meeting-house, he would pause, and refuse to go on till they were driven off. If they were in sight, he would not leave his house to go to church, until they disappeared. They were quick to discover this. So invariably, on Sabbath morning, they would enter the town, at the hour for the bell to strike, and could often be seen sitting quietly on his doorsteps, or by the side of the road where he must go to the meeting-house, or on the threshold of the meeting-house

itself, or on the horse-block nearby, to greet his arrival. So it often happened, during this outbreak, that the people would be assembled and waiting for the pastor, and the bell would toll on for a whole hour, because he would not leave his house till the officers of the law came to drive these people away, and allow him to go undisturbed to service. There can be no doubt that his extreme sensitiveness, and his lordly manner of treating these people, aggravated and prolonged the trouble. These weekly visits to the churches by the Rogerenes, gradually ceased at last, and less notice of them was taken when they occurred. There was nothing in this course to stimulate them. It did not encourage them in their favorite method of testifying. They soon relinquished it altogether. This was the last violent outbreak. Never after did they interfere with the worship of their neighbors, nor were they molested. It can easily be seen that such disturbances, so violent in themselves, and met with measures so violent and often cruel, would operate to defeat the work of a church, deaden its spiritual life, and handicap its pulpit. They do not seem ever to have disturbed the worship of the Episcopal church.

An entry on the records of the church for 1761 reads, "June 21. Admitted, Rebecca Byles, by dismission from the Second Church in Roxbury." The inference is that Mr. Byles was married not long before. His wife's maiden name is nowhere given. Five children were born to them in New London. Rebecca was baptized October 31, 1762;

Mather, April 8, 1764; Walter, August 4, 1765; Anna and Elizabeth, May 10, 1767. In the list of those who were baptized by Mr. Byles, the names of Walter and Anna are marked by a star, showing that their deaths occurred here in New London, in their infancy. For in less than a year after the baptism of the last two, he had left his charge, and removed with his wife and three children from New London, to take up work in a church of a different order.

The close of his ministry occasioned the only break between him and his people here. It had been satisfactory to them, and in the main pleasant to him. His people were proud of him, and in spite of his grand and magnificent ways "he dwelt with them in harmony and peace." April 1, 1768, without previous warning of any sort, he called the church together, declared himself a convert to Episcopacy, and requested an immediate release from them, in order that he might accept an invitation to become the rector of an Episcopal church in Boston. The people could not have been more astounded if a thunderbolt had shot out of a cloudless sky. They had not a suspicion of any change of sentiment on his part. He laid before them the whole case, as he said. He had received a letter, dated March 8, 1768, from the proper officials of the North Church in Boston, which stated that they had been informed that he was disposed to think favorably of the communion of the English Church. If such were the case they desired to en-

gaged him as their minister. To this he replied as follows: "Gentlemen. Nothing could give me greater surprise than yours of the 8th inst. How you became acquainted with my particular sentiments with regard to the Church of England I am at a loss to determine. But upon the closest and most critical examination, I frankly confess that for several years past I have had, and still have, the highest esteem for that venerable church." He concluded by requesting them to make definite proposals, to which he agreed to give a speedy and decisive answer. This was followed by a formal call, and the offer of £200 a year, to provide him a house, and to be at the expense of his removal to Boston, and of a visit to England for re-ordination. This letter had been received that day, April 1st. Mr. Byles added that this call was not of his seeking, that the hand of Providence and his friends was in it, that here was opened a wider sphere of usefulness, that it was plainly his duty to go, and much more to the same effect. The brethren of the church did not see it in that light. Then followed a discussion that waxed somewhat hot. He declared that he had no objection to the Congregational church, that he believed it to be a true church of our Lord, that he had not changed his doctrinal views, that he should preach in the new, Episcopal pulpit, the very sermons which he had preached in the old, Congregational pulpit. But his views as to the ritual of the English Church had changed. Being pressed for further reasons, he replied that

a new man would be better for them, that his health was infirm, and the climb from his house to the church on the bleak hill was wearisome. He also complained of the persecutions and annoyances which he had suffered from the Rogerenes. And then he said that he was not fitted for a country minister, and that his friends and home were in Boston. In reply it was urged that the people loved him, that he was popular in town, that the hill was no more bleak or tedious now than it had always been, and that the Quakers were no more troublesome, in fact were little else than a few old women sitting at his gate by whom it was foolish to be disturbed. It was also replied that though his home and friends were in Boston, and though his salary here was small compared with that offered him now, yet he had accepted their call, and voluntarily put himself under obligations to walk with them and watch over them as their under-shepherd. In the course of the discussion some pretty sharp things were said about his neglecting pastoral visitation, and preaching so many old sermons, in order, it was intimated, that he might gain time to read volumes of controversy. They reminded him of what his father had said at his ordination relative to studying and watching to promote the welfare of his flock, "that his candle must burn when midnight darkness covered the windows of the neighborhood." They further intimated that, instead of complying with his father's advice, and watching

for the good of souls, he had been studying rites and ceremonies.

The debate did no good. It only widened the breach which his step had made. The next day, April 2, Mr. Byles renewed his request for dismissal in due form, asking for "an immediate and honorable dismission." He engaged to refund the gratuity of £240 which they had granted him, at his settlement, "in case you give me this day such a generous discharge as I have now desired, and put me to no further difficulty." Nothing further was to be said. It was useless to try to keep a man who was bound to go. As he requested an immediate release from his contract as their minister, his wish was complied with as follows, "Voted, that this society do fully comply with his request." The records of the church are equally brief and explicit. "April 12, 1768. The Rev. Mr. Mather Byles Dismiss himself from the Church and Congregation." The people washed their hands of the whole matter. They had not wanted him to go. It was his affair, not theirs. He had scarcely asked permission to go. He simply stated to them the decision at which he had arrived, and demanded to be released from his contract. He did not seek advice from the neighboring churches, which had been consulted concerning his ordination. He had made up his mind to go, and was going. His departure from town was almost a flight, so precipitate was it. He conveyed his house to his friend, Dr. Moffat, the English collector of customs at this port, in pledge

of repayment of the £240, and, before another Sabbath, was ready to depart for Newport, on Saturday. But the vessel was delayed, and he was obliged to remain over the Sabbath. He offered to preach a last sermon to his old people, but his offer was declined. However, he climbed the hill once more to the meeting-house where he had so long ministered to an admiring congregation and sat a dejected listener. Never had he been more deeply and ardently loved, than when his request for dismissal took his church by surprise. But in one week a great and impassable gulf opened between him and his people, and they parted from him without regret.

The steps which led Mr. Byles to this change are nowhere stated. But there is room for pretty safe conjecture. Mr. Graves, the Episcopal rector, as we have seen, took a lively interest in the coming of Mr. Byles to New London. They were near neighbors. Mr. Graves lived almost opposite Mr. Byles, on the same street. It is more than possible that they had held conversations together on the subject of church order; that Mr. Graves loaned him the books which he read, while his people thought he ought to have been attending to his duties as their pastor, calling more frequently upon his flock, giving more time to his preparations for the pulpit, and preaching fewer old sermons. Nor can there be much doubt that the North Church in Boston heard of his leaning toward the Church of England from the same source—the rector of Saint James' in

New London. Dr. Hallam, remarking upon the sudden change in Mr. Byles' sentiments, says that the steps leading to it are not known. But he adds, "he was a near neighbor of Mr. Graves, living almost opposite the parsonage, and it is possible there had been communication with him on the subject."

This change on the part of Mr. Byles soon became known throughout New England. It called forth remarks, explanations, and insinuations on both sides. The church thus summarily and rudely forsaken did not sit down to brood over their loss. Nor was his action relished in the town. Dr. Hallam says that "lampoons were written, and songs were sung." One embodying all the facts was composed, entitled "The Proselyte." It was sung about the town to the tune of the "Thief and Cordelier." There was also published a "wonderful dream" in which the spirit of the venerable Increase Mather, the great grandfather of Mr. Byles, was represented as rebuking his descendant for apostacy from Puritanism.

Mr. Byles went to England to receive Episcopal ordination, and returned to Boston, where he labored as a clergyman of the English Church, till the breaking out of the Revolution. He received the degree of D. D., from Oxford. Like his father he was a royalist. As Mr. Graves was also a royalist so pronounced that his people literally drove him from the pulpit of Saint James, the query arises whether he influenced Mr. Byles to be a royalist as well as an Episcopalian. At any rate Mr. Byles

was a refugee, and was one of those prohibited from returning to the state by act of the legislature of Massachusetts, passed in September 1788. He went to Saint Johns, N. B., where he became the rector of Trinity Church in 1791, in which office he remained till he died March 12, 1814, aged seventy-nine years and two months.

VI.

MINISTRY OF EPHRAIM WOODBRIDGE.

October 11, 1769—September 6, 1776.

The interval between Mr. Byles and his successor was a year and a half. Mr. Byles left April 12, 1768. Mr. Woodbridge was ordained October 11, 1769. There is no record to show how the pulpit was supplied during this interval.

There is no record of the appointment of a committee to look up a suitable man to become the pastor of the church, nor of a call issued. But we know, from the account which Mr. Woodbridge has left of his ordination, that he received a call from the church and society in due form, and that he accepted it by a letter which was read, in connection with the votes of the church and society, at his ordination. Nor do we know what salary was offered him. But it is safe to presume that it was not much, if any, less than had been given his predecessor. Nor have we any account of the way in which the attention of the church and society was called to him, as a possible candidate. But as his grandfather had been the first pastor of the church in Groton, where he was born and reared, their means of learning about him and his qualifications would be ample and sufficient.

We have definite knowledge of the methods by which Mr. Woodbridge's salary was raised. For the first parish record, which can be found bears date of March 1, 1776. At the meeting on that day it was voted that there be levied "a Rate of 3d on the Pound on Polls and Rateable Estate of the Inhabitants of this Society for the Payment of Mr. Woodbridge's Salary and Other Incident Charges of said Society." Mr. Adam Shapley was "Chosen collector to collect said Rate." At an adjourned meeting, Mr. Shapley having declined to serve in this capacity, Mr. George Douglas was chosen in his place. These rates were not voluntary, but compulsory. The collector was empowered with legal authority to collect the rates of delinquent taxpayers by process of law. This was not pleasant business; and it is not surprising that men were often loth to undertake it. Compulsory support of the gospel was not unattended with serious difficulties. It certainly does not savor much of the spirit of the gospel, to compel men to support it. But our fathers were brought up in such a school, and had not yet learned the better way.

It will help us to a juster appreciation of the man himself, and his qualifications, if we trace his ancestry. It may be said in general, that he was connected, in direct line, with all the Woodbridges, who figured somewhat conspicuously in the colonial times. He was in a line which could boast an unbroken succession of worthy and distinguished ministers, reaching back into England. In direct line-

age Rev. Ephraim Woodbridge was descended from Rev. John Woodbridge of Stanton, in Wiltshire, England, who married Sarah, daughter of Rev. Robert Parker, a noted nonconformist divine. Rev. John Woodbridge was rector of the church in Stanton, where he died December 9, 1637. Among other children he had Rev. John Woodbridge, who was born in Stanton in 1613. He studied at Oxford. In 1634 he refused to take the oath of conformity, and came to America with his uncle, Rev. Thomas Parker in the ship *Mary* and John. He settled at Newbury, Mass. He married Mercy, the daughter of Governor Thomas Dudley, a sister of Ann Bradstreet in the year 1639. After holding various secular offices, he was ordained pastor of the church at North Andover, October 24, 1645. In 1647 he returned to England where he resided sixteen years and then returned to Newbury in New England, and was assistant to his uncle, Rev. Thomas Parker till November 21, 1670, when dissensions in the church caused his dismissal. He was afterwards assistant of the colony till 1683. He died at Newbury on Sunday, March 17, 1695. He had Lucy, who became the wife of Rev. Simon Bradstreet, the third minister of this church. She was also, it is said, the ancestress of Rev. W. E. Channing, D. D., Richard H. Dana, and other distinguished persons. He also had John who was born about 1644, probably at Newbury. He graduated from Harvard in 1664. He began to preach at Killingworth, now Clinton, Conn, where he was ordained April 7,

1669. October 26, 1671, he married Abigail, daughter of Governor William Leete of the New Haven Colony. He left Killingworth in 1679 and was installed over the church in Wethersfield, where he continued till he died, November 13, 1691. He was brother of the noted Timothy Woodbridge of the First Church of Hartford, who was present here at the installation of Gurdon Saltonstall in 1691, and of Rev. Eliphalet Adams in 1709.

His son, Rev. Ephraim Woodbridge, was born in Wethersfield, June 25, 1680. He was graduated from Harvard College in 1701. He was ordained as first pastor of the first church in Groton, November 9, 1704. May 4 of the same year, six months before his ordination, he married Hannah, daughter of Captain John Morgan of Groton. "He held considerable landed property in the South Eastern part of what is now the town of Ledyard; some portions of this property are still (1882) occupied and farmed by his descendants in the female line. His church, or meeting-house was not far from what is now Groton center, and his homestead a mile or two distant therefrom, in a north-easterly direction, upon the road leading northward past the old Rogerene meeting house." [Woodbridge Record, p. 21.] His will shows that he died possessed of considerable property. His death occurred December 1, 1725, at the age of forty-five years, and after a pastorate in Groton of twenty-one years. He was buried in the old Pequonnock grave yard, a little to the northward of the highway between Groton and

Mystic. Upon the stone which marks his grave is this inscription :

Here lies interred
The body of the Reverend
Mr. Ephraim Woodbridge,
First pastor of the
Church in Groton
Who died December ye first 1725
Aetatis Sui 45.

He had seven children, five sons and two daughters. None of his sons entered the ministry, but his daughter, Mary, born in 1719, married Rev. Hezekiah Bissell of Bloomfield. She died in Windsor in 1796, aged seventy-seven. His second son was Captain Paul, the father of Ephraim Woodbridge of this church. Paul Woodbridge was born in Groton March 12, 1708. In early life he seems to have gone to South Kingston, R. I., where he married Sarah Goodridge, of that town, July 5, 1737. He followed the sea in his earlier years. Later in life he purchased and conducted a large tannery which in 1882, still stood near the bridge in upper Mystic. His house was opposite the tannery, in an angle of the road, southeast of the church. [Woodbridge Record, p. 35.] His will was drawn and duly signed and sealed April 27, 1774. The records of the county of New London show that two of the witnesses to the will appeared before Benadam Gallup, justice of the peace in Groton, September 16, 1778 and made oath to the fact "that they saw Capt. Paul Woodbridge, the

above Testator sign, seal and heard him publish and pronounce the same to be his last will and Testament." His sons Ephraim and Paul were appointed executors. Ephraim was also a legatee, as this item shows; "I give and bequeath to my beloved son Ephraim Woodbridge, besides what I have already given him the sum of fifty pounds lawful money." But the father outlived the son over two years, so that the latter neither administered the father's estate, nor received the legacy. Captain Paul Woodbridge died November, 1778. He lies "buried in what is known as the Woodbridge burying-ground, upon a portion of the Old Ephraim Woodbridge Estate not far from his old homestead."

Rev. Ephraim Woodbridge, the second son, and the fourth child of Captain Paul was born in Groton, probably in the homestead of his father, in upper Mystic, but on the Groton side of the river, June 20, 1746. He graduated from Yale College in 1765. He was ordained over the church in New London October 11, 1769. Upon the stone which marks his grave in the ancient burying ground, he is called the sixth pastor of this church. This is correct, if the name of Mr. Bulkeley, who never was settled here, is omitted. Miss Caulkins says, that on "the monumental tablet to his memory * * * he is called 'the sixth pastor of the First Congregational Church of New London.' He was more accurately the seventh pastor, and fifth ordained minister. The order of succession is Blinman, Bulkeley,

170 LATER HISTORY OF THE FIRST CHURCH.

Bradstreet, Saltonstall, Adams, Byles, Woodbridge." Miss Caulkins is in error in not reckoning Mr. Blinman as an ordained minister. He received his ordination in England, and was accepted by the church when it was gathered in Gloucester, as an already ordained clergyman.

Mr. Woodbridge has left the following record of his ordination as pastor of the church. "Records of the First Church of Christ in New London kept by Ephm Woodbridge. 1769, October 11, I was ordained to the pastoral office over the first Church of Christ in New London. The Rev. Mr. Benj. Throop Introduced the Business of the day by Reading the Votes of the church and society Relating to the calls, with my answer. The Revd Mr. Joseph Fish made the first prayer; The Revd Mr. Levi Hart preached a sermon suited to the occasion from I Cor. 2: 13; The Revd Mr. William Hart prayed previous to the charge; The Revd Mr. Benjamin Lord gave the charge; The Revd Mr. Nathaniel Eells prayed after the charge; and the Revd Mr. David Jewett gave the Right Hand of fellowship; and I the Psalm and Blessing." With the exception of a charge to the people, which seems not to have been given, this reads like the records of a modern ordination. The men who had the parts were all from the neighboring churches. Mr. Throop was from Bozrah; Mr. Joseph Fish was from North Stonington; Mr. Levi Hart D. D. was from the church in Griswold; Mr. William Hart was from Old Saybrook; Mr. Benjamin Lord

was from the church in Norwich; Mr. Nathaniel Eells was from the church in Stonington; and Mr. David Jewett was from the North Parish of New London, now Montville. The pastorates, represented on this council were remarkable. Six were for life. The shortest, that of Rev. Nathaniel Eells, was twenty-four years. The longest, that of Mr. Lord, was sixty-seven years. The others ranged between forty-four and forty-nine years. These long pastorates point to the stable character of the churches in Southeastern Connecticut.

Mr. Woodbridge was now the regularly ordained pastor of the church. Fifteen days later, October 26, 1769, he was married, by the Rev. David Jewett of Montville, to Mary, the only surviving daughter of Captain Nathaniel and Temperance Harris Shaw. She was born in the autumn of 1751. For her baptism, by Rev. Eliphalet Adams, is recorded October 6 of that year. So that she was just passed eighteen at the date of her marriage. The union seems to have been an extremely happy one. They went to house-keeping at once in a house which Captain Shaw gave to his daughter. It stood on Main street, opposite the head of Hallam street, and next north of the residence of the late Sidney Miner. Captain Shaw built it in 1756 "expressly for the occupancy of his daughter, the wife of Rev. Ephraim Woodbridge." The house which stood originally upon this spot must have been removed. For, according to Dr. Hallam, Mr. Christophers lived in a house stand-

172 LATER HISTORY OF THE FIRST CHURCH

ing here, when "that awful affair of books and clothes, at New London" took place Sunday evening, March 6, 1743. After the death of Mr. Woodbridge, his house was purchased by Mr. Edward Hallam, and it became known as the Hallam House. It was also known as the Long Piazza House. But as the piazza encroached upon the street, this distinctive feature of it was removed early. On one of the window panes Mr. Woodbridge engraved this sentiment, as expressive of his feelings on the day when they set up house-keeping.

"Ephraim Woodbridge

Hic Vixit.

Hail happy day! the fairest sun that ever rose.

1769."

Mr. Woodbridge was but twenty-three years of age when he assumed the pastorate of the church. He had a difficult task before him. A growing indifference to the claims of religion, and to the doctrines of the gospel, resulted from the practice of the halfway covenant, especially during the previous pastorate. Two had been received into the church, during the interval between him and Mr. Byles—Mr. Nathaniel Bailey and his wife Elizabeth, from the church in Groton. The membership of the church was very much reduced.

During his ministry, Mr. Woodbridge received but eighteen into the church; two males, Mr. Amasa Learned and Mr. Guy Richards, and sixteen females. These meagre results were partly

due to his absolute refusal to practice receiving members, and baptizing children, on the plan of the halfway covenant. There are evidences that he had a controversy with his people over this question. Only a very few sympathized with him, but he stood his ground. His personal popularity, together with the general indifference to religion, helped him to hold his position. He insisted that persons who were received into the church should have an experience of renewing grace and make a public confession of faith in the Lord Jesus Christ, nor would he recognize any church membership which was not justified by evidences of a change of heart. This doubtless kept many from joining the church.

Dr. Field says [Bicentennial Sermon, p. 28.] "He was strenuously opposed to this half-way covenant, as it was called, and wrote against it, and convinced many of its impropriety. He thought that parents, in order to take upon them in this public manner, christian vows in reference to the nurture of their children, should be christians themselves, not half-way christians, but whole christians. Mr. Woodbridge held that opinion, and refused to baptize the children of those who were not in full communion with the church. This awakened a great deal of feeling, and a great deal of opposition to him. A committee was appointed by the society, consisting of Jeremiah Miller, Russell Hubbard and Dr. Thomas Coit, to make a statement of the grievances subsisting between the society and Mr.

Woodbridge, and lay it before the society for their action. The report of this committee is of course not on the church records, but on the society's book. It is a long report containing a criticism of the main points of theology, as presented by Mr. Woodbridge in his ministrations. It shows that the person who wrote it had studied the Calvinistic and Arminian systems of theology, and was himself a thorough Arminian. The committee argue, also, the subject of the half-way covenant, and endeavor to show the error of Mr. Woodbridge's views. Not many in our churches, now-a-days, have entered so fully into the study of theology as this committee. But when the report was presented to the society, and the question put whether it was acceptable, it was voted by a small majority that it was not. So the society stood by Mr. Woodbridge, and he continued to preach the Calvinistic doctrines, and oppose the half-way covenant."

The same question came before the church, in the following form. "March 10, [1774] att a legal church meeting The Question being put to the Brethren whether they understood the church covenant (which persons consent to previous to their admission to special ordinances) to Imply a profession of *saving faith*. Voted in ye affirmative. The Question was then put whether the Brethren approved of said Covenant. Voted in ye affirmative." The pastor was sustained by the parish. The vote of the church was evidently opposed to his views and practice. However, he did not change his course. It

is evidence of his strong hold upon the hearts of his people, who did not agree with him, that he could and did set aside their vote, and treat the church covenant referred to as unsatisfactory, and as not implying a profession of saving faith. In spite of this radical conflict of opinion he was beloved and esteemed by them.

At the death of Mr. Woodbridge there were at least ten male and forty-five female members. Miss Caulkins says that "at the time of Mr. Woodbridge's death there were but five male members in his church." A list given May 17, 1787 shows this to be wrong.

So that, if the church had not had large numerical growth, during Mr. Woodbridge's ministry, it had held its own in spite of the adverse circumstances against which he had to contend. The spiritual decline into which the church was surely going was due to no lack of faithfulness on his part. He was faithful unto death. The conditions were unpromising throughout New England. Piety was at a low ebb, and was destined to sink still lower.

Mr. Woodbridge baptized no children of parents who were not members of the church; nor did he baptize any adults, who had not been baptized in infancy, only as an act, on their part, of public profession of faith in Christ, and of entering into full fellowship with his people. Thus his ministry was an emphatic protest against the halfway covenant, whose practice had been in use in the church for more than an hundred years. It is not strange if

his opposition to a practice which had held the ground so long, made little headway.

He baptized one hundred and one persons. During his pastorate Rev. Mr. Throop baptized a daughter of David and Martha Manwaring June 12, 1774, and Rev. Mr. Grover a daughter of Pember and Chappil Caulkins, June 25, 1775. Evidently here were cases of decided dissent from the views and practice of the pastor. Neither Mr. Manwaring nor his wife were, at the time, members of the church. For this reason Mr. Woodbridge refused to baptize their child. Here was a pronounced and open conflict. As the pastor would not yield, a neighboring minister was secured, and an alienation was caused between Mr. Manwaring and his pastor, which did not grow less. At a meeting of the parish held March 25, 1776, the question "whether Mr. David Manwaring shall be excused from paying his Tax towards what is due from this society to the Revd Mr. Woodbridge towards his Salary. Voted in the negative." At the same meeting the question was put "Whether Mr. David Manwaring shall be excused from being Taxed by this society for the future towards the Payment of Revd Mr. Woodbridge's Salary. Voted in the negative." So Mr. David Manwaring had to pay. He probably had a grievance against the pastor, on account of his refusal to baptize his daughter under the halfway covenant. But he was soon released from all obligation in this regard. For in the following September Mr. Woodbridge

had been called to lay down his earthly labors, and enter on his eternal rewards. These facts furnish a hint as to the opposition which he met, But it is refreshing to know that he stood firm to the end.

Several entries on the records seem to bear upon this question of the use of the halfway covenant, and all point conclusively to the pronounced stand which Mr. Woodbridge took against it. Thus February 11, 1770 he makes this record, "admitted to full communion Elizabeth Shapley and Mary Saltonstall." Other similar entries follow which seem to point to the fact that these were baptized children of the church, but not admitted to its full privileges until they had experienced a change of heart.

Another entry pointing to a degree of discipline, is as follows: "April 6, [1770] Mr. John Hempstead signified his desire of Returning to ye communion and Fellowship of ye chh., and was unanimously Received by declaring if his conduct in Withdrawing and continuing so long in a state of sepperation, had given offence to any of ye Brethren he was sorry for it." He had joined the church June 21, 1741, as a fruit of the Great Awakening. It is not at all unlikely that he had separated himself from the church on account of the abuses which drove out the Separates, and now that there was a pastor who resolutely refused to practice the obnoxious halfway covenant, he wished to return to his fellowship with the church. The fact that he was chosen to be a deacon the September after his return, to which office he was set apart No-

vember 17 of the same year, would seem to point out that he had in no way compromised his Christian character by scandalous living. Another similar case is the following: "Jan 7, [1773] Thomas Miner returned to Communion with ye Church The Brethren being satisfied." He also was a fruit of the Great Awakening, and had joined the church May 27, 1741. If we are right in our conjecture that these two brethren had left the church because they could not tolerate the loose practices concerning baptism, and admission to the Lord's Supper, then it was some compensation to Mr. Woodbridge, in the midst of the opposition which he met in seeking to do away with these loose practices, that these two brethren were brought back into the fellowship of the church, by the firm stand which he took.

He records seventy-one marriages.

Mary, his wife, died of consumption June 10, 1775, in the twenty-fourth year of her age. He did not long survive her.

The spiritual trend of the church, when Mr. Woodbridge became its pastor was towards worldliness, indifference, and unbelief. It was the beginning of a period which was fruitful in infidelity and spiritual decline throughout the churches. A general indifference to religion affected the town. A universal financial embarrassment added its influence. The Episcopal Church had declined. The Baptist Church which had been formed in the early part of the century had ceased to exist. This

church seemed to lack vigor sufficient to attempt the task of securing a pastor. They were content to live from hand to mouth, or go unfed. The preaching was formal. Prayer and conference meetings were not held. Family worship was pretty generally discontinued. These tendencies against which Mr. Woodbridge set himself, became stronger. The darkness was gathering before his ministry began. He did all in his power to shed the light of a pure, evangelical gospel, upon the scene. But one might as well have attempted to stop the flow of Niagara with a dam of gossamer. The practice of the halfway covenant which had held the floor for nearly a century, and the war with England which had already broken out, when he died, were too much. The tide swept on. His frail body was the tenement of a great spirit. The latter was willing but the former was weak. The insidious disease which had robbed him of his beloved wife was already preying upon him. There can be no doubt that the condition of the church which, in spite of all he could do he saw growing continually worse, helped to hasten its ravages. And so September 6, 1776, after a pastorate of seven years, lacking one month and five days, and two months and seven days after the declaration of Independence, his eyes were shut to the gathering darkness, and opened to the eternal light. The simple record on the books of the church is "1776 * * * Sep. 6 Mr. Woodbridge died." He lies by the side of his wife, and of Captain and Mrs. Nathaniel Shaw

on our Ancient Burial Hill. On the tablet which marks his grave is this inscription :

Sacred to the Memory
of
Ephraim Woodbridge A. M.
Sixth Pastor of the 1st Church
New London
Ordained Oct. 11th, 1769.
Deceased September 6, 1776.
aged xxx.

Zion may in his fall bemoan a Beauty and Pillar gone.

The inscription on the stone which marks the grave of Mrs. Woodbridge reads as follows :

Here lieth the remains of Mrs. Mary
Wife of Rev. Ephraim Woodbridge
Daughter of Capt. Nat. and Mrs. Temper-
ance Shaw, who died at Bolton 10th
June 1775 in the 24th year of her age.

When as a signal of her leave to go
Home to her Savior, free from sin and wo,
Death, from his Quiver showed a fatal Dart,
A sudden pulse of joy leaped from her heart,
'Eno' of life and all its charms,' she cried,
'Welcome my Father's messengers,' and died.

The children of Mr. and Mrs. Woodbridge were as follows :

1. NATHANIEL SHAW, born November 4, 1771. He was baptized November 10. June 24, 1790, he married Elizabeth, daughter of John Mumford of (New Salem) Lyme, Conn. She died February 21, 1795. May 5, 1796 he married Louisa Mather of Colchester. He died June 17, 1797. He was in

Yale College for a time, but left before graduation. He went to live in Salem, and devoted himself to the pursuits of a country life. "The house in which he lived, and which he built is still standing, [1882] * * * overlooking the valley of Elmgrove." [Woodbridge Record p. 107.] He was not yet 27 when he died, and was buried at the foot of his garden.

2. **LUCRETIA SHAW**, born August 7, 1773. She was baptized August 15. She married Hon. Elias Perkins and lived in the Shaw Mansion on Bank street. She had six children, the eldest of whom was Nathaniel Shaw Perkins, M. D. She died March 6, 1802.

3. **SARAH**, born January 7, 1775. She died September 5, three months after the death of her mother. The first two who survived their parents, became the wards of their maternal uncles, who had no children.

For the third time a minister of this church had died in the harness. For the seventh time it was left without a pastor. Never before was the outlook so dark, or the situation so serious. The conflict which had been in the air since 1761, had broken out into open violence at Concord and Lexington and Bunker Hill in 1775. The church and the country were entering on a night upon which the morning would not break with full glory until the next century was well under way. To find our way in this darkness will be the aim of the following chapters.

VII.

THE INTERIM.

September 6, 1776.—May 17, 1787.

The following action of the society, was taken with reference to the supply of the now vacant pulpit. "At a meeting of the First Ecclesiastical Society in New London the 21st of October A. D. 1776 * * * Richard Law Esqr., Capt. Guy Richards, John Hempstead Esqr., Marvin Wait Chosen a Committee to supply the Pulpit of said Society for the Present." The next year the Society's committee were again appointed to the same duty. A rate of one shilling and six pence on the pound was laid on the polls and rateable estate of the inhabitants of the parish, upon the levy of 1776, "to Replace the sum taken Out of the Society Funds and to Pay the arrearages due from the society, and to Supply the Pulpit for the future." The next year records a similar vote, only the rate was six pence less on the pound. Still there were arrearages to be met. In 1779, April 20, the society voted a rate of two shillings and six pence on the pound, in a desperate endeavor to pay its debts, and to make suitable provision for the future supply of the pulpit. However, this did not seem to meet the

case. For November first of the same year a rate of six shillings on the pound, on the levy of 1778, was voted, "for the 'Contingent Charges of sd Society." This was extraordinary, for in the years following the tax varied from four pence on the pound to one shilling.

The tax levied in 1781 was "four pence on the pound in hard money." Lieut. Richard Chapman was chosen collector. He accepted the office, and a rate bill was put into his hands of which he made the following acknowledgment. "Recd. New London August 31st, 1781 from Guy Richards Junr. Society Treasr a society Rate Bill Dated 31st Augst 1781, amounting to one Hundred and Ten pounds Nineteen shillings and 5d Lawfull Silver Money, which I am to Collect and pay in to Said Treasr, or to his Successor in Said Office by the last day of Octor next for use of Said Society—Richd Chapman." The document put into his hands reads as follows: "To Richard Chapman of New London Collector for the First Ecclesiastical Society in New London in the County of New London Greeting—

"In the name of the Governor and Company of the State of Connecticut you are hereby commanded forthwith to levy and collect of the Persons named in the annexed list herewith committed unto you each one his several Proportion (as therein set down) of the sum total of Such List—being a tax or assessment granted and agreed upon by the Inhabitants of the said Ecclesiastical Society in said New London regularly assembled on the [21] Day

of August 1781 being 4d on the pound and amounting to the sum of £ 110.14.5 for defraying the necessary Charges arising within the same and to deliver and pay the Sum or Sums which you shall so levy and collect unto the Treasurer of said Society at or before the First Monday in October next—And if any Person or Persons shall neglect or refuse to make payment of the Sum or Sums whereat he she or they are respectively assessed and set in the said list you are to distrain the Goods or Chattles of the said Person or Persons and the same dispose of as the Law directs returning the overput (if any there be) unto the Owner or Owners and for want of Goods and Chattels—whereon to make Distress you are to take the Body or Bodies of the Person or Persons so refusing and him or them commit unto the keeper of the Goal of the town of Norwich in said County within said Prison Who is hereby commanded to receive and safely keep him or them until he or they pay and satisfy the said Sum or Sums assessed upon him or them as aforesaid together with your Fees—Unless the said assessment or any part thereof upon Application to the Comtee of said Society shall be abated. Dated New London 31st, Augt 1781.”

The rate bill, on the grand levy of 1780, which accompanied this document, gave the grand list, and the ministerial rate at “Four pence hard money upon the pound,” of one hundred and fifty-four persons. The rate, it was distinctly specified, was to be paid in hard money. Before October first

of that year Richard Chapman was in his grave. He had collected £2 17s. 10½d. The money was paid over to Mr. Guy Richards Jr. the treasurer of the society.

At a society meeting held October 28, 1782, it was "Voted that John Stebbings be a collector to collect the remainder of the Rate Bill made ye 21st Augt 1781, being 4d on ye pound which the late Richd Chapman had to collect and that he collect in what is due thereon and pay in to the committee immediately." A rate bill, still in existence, similar to the one put into the hands of Mr. Chapman, was given him, for which he gave a receipt. It was dated November 4, 1782, and signed by "Timothy Green, Justice of Peace." The amount remaining over from the former bill to be collected, was £83 5d. At the same meeting it was "voted that there be a Contribution every Sabbath when their is preaching, under the direction of the Committee to be apply'd towards the payment of a minister, untill the further Order of this Society."

September 1, 1786 Mr. Jeremiah G. Brainard was chosen the agent of the society "to Collect in the Society Bonds by Sueing or otherways—Also call the Society Collectors to Accot by praying out Execution against them or otherways as shall be necessary." The list of obligations with interest put into Mr. Brainard's hands to collect by process of law if necessary, amounted to £330 9d.

These rate bills and the legal authority with which the society's collectors were armed are given

as examples of the methods to which our fathers often found it necessary to resort to support the gospel. The office of collector, with legal power to compel payment was not one which was coveted. So many declined to serve in this capacity that the society found it necessary to resort to rather heroic measures. At a meeting held October 23, 1781, it was "Voted that this society will proceed to Choose out of the Rate Bill a number of Persons one of which to serve the Society as Collector, beginning at the first Chosen, he refusing, the Second to Serve, he refusing the Third and so on in Succession till one is found to Serve, and all that shall refuse, to be considered as delinquents." This meeting adjourned till October 25, when twenty names were presented, out of which a collector was to be chosen according to the plan adopted at the previous meeting. Zaccheus Wheeler and Joseph Douglass were chosen. This method of supporting the gospel was continued until the new meeting-house was completed, when the method of selling pews was adopted.

The meeting-house, which stood on the hill had been in use since 1698; a period of eighty-six years. It was in a dilapidated condition, so much so that it could not be used with comfort during the cold weather. In the winter of 1780 leave was requested of Saint James' Parish for the privilege of holding services in its house of worship, during the winter. January 13 Saint James' Parish "voted that the Rev. William Adams has leave to officiate in said church

during the cold season at the pleasure of the church." [Annals p. 58.] Several times, during that winter, clergyman of the English Church officiated at Saint James. But, at other times, it is supposed that Mr. Adams held services there after the Congregational order, while temporarily supplying the pulpit of the First Church.

At last the First Society aroused themselves to the necessity of doing something. So October 12, 1784, at a meeting of the said society, it was "Voted unanimously, That the Society prefer a Petition to the General Assembly to be Holden at New Haven on the 2d Thursday of Octor, Inst., to Impower the society to Tax the Pews for Repairing the Meeting House—in Sd Society. Voted That Joshua Coit Esqr. Mr. Amasa Learned and Thomas Shaw Esqr be a Comtee for the purpose aforesaid."

Probably no extensive repairs, if any, were made. For March 9, 1785, the following action points to a movement toward a new house of worship. "Voted, That this Society are willing to have a new Meeting House built in some place different from the present and that the present meeting house with its appurtenances, and the funds of the Society may be apply'd so far as they will do for the purpose—provided the Same may be done without further expense to the Society, and that the Society Comtee be desired to see what sums may be Collected by Subscription for the purpose aforesaid, and Consider of a place to be propos'd to, and Consider'd of by a future meeting of this Society."

Accordingly before the next meeting, May 10 of the same year, a subscription paper was drawn up and subscriptions secured to the amount of over £1200. This document, with the subscriptions and signatures is in existence. There were forty-eight subscribers. This paper is reproduced in full:

"Wee the subscribers for the Purpose of Building a Meeting House in the first Ecclesiastical Society in the Town of New London for the use of said society do agree to pay the Sums to Our Names Severally applied.

"Provided the appropriation of said Monies shall be Subject to the following Conditions (To wit)

"1st. That Agreeable to the vote of said Society the Meeting House now Standing in said Society shall in such way as shall be most Expedient with its appurtenances and the Funds of said Society be appropriated with the Monies Subscribed for the Purpose aforesaid.

"2d. That said House be built on the North line of the Vacant Place adjoining where the Court House lately Stood and facing to the South.

"3d. That the house to be Built by this Subscription shall be the Property of said Society in such way however that the Pews in the same shall never be the Property of Individualls, but that they be rented or hired out annually, and the Money arising from the same be appropriated for the purpose of Keeping Said House in Repair and Supporting a Minister.



MEETING HOUSE OF THE FIRST CHURCH OF CHRIST.
1787—1840.

"4th. That the Monies and other Articles herein Subscribd shall be laid out and appropriated for the Purpose aforesaid by a committee to be chosen by the Subscribers at a meeting to be Called as soon as the Sum of £1200 shall be Subscribed in whh Meeting a vote of the Subscribers shall be taken according to the Sums by them Subscribed.

"5th. That the Subscribers will hold themselves bound to Pay or Deliver to said Committee the several sums of Money or Other Articles Subscribed as soon as the aforesaid Sum of £1200 shall be subscribed and said Committee Chosen.

New London 21 March 1785."

The foregoing paper appears in the records of the Parish under date of May 10, with the number of subscribers increased to fifty-five, and article second changed to read "that the House be built on the place called Bolles Hill," the site now occupied by the present house of worship. Stephen Bolles signed an agreement to sell a certain piece of ground for the purpose of building an house of worship thereon, which explains the change in the reading of the second article of the subscription paper. The agreement reads as follows: "I Stephen Bolles of New London will sell for the purpose of Building a Meeting house thereon that part of my Lot which lies north of Mr. Penniman's Land and west of the Highway running between Mr. Penniman and Mr. Law's Houses [this was Union street] for seventy-five pounds, twenty-five of which

190 LATER HISTORY OF THE FIRST CHURCH.

I will subscribe for said House, twenty-five to be paid in West India Goods at Cash price and the Remainder in Cash, and will lay out a Highway of three Rods wide from Sd first mentioned Highway to the main street the south Line of which to be a strait line from Corner of Mr. Law's Barn and about five foot from the No. East Corner of my house. Witness my hand at New London this 3d day of May 1785."

The street which he agreed to lay out is now known as Masonic street. The subscriptions to the fund for the building of the new meeting-house were as follows :

Thomas Shaw, Four Hundred Pounds in Labour and Lumber
Richard Law Fifty Pounds.

Timothy Green thirty-five Pounds in Labour and Lumber.

Edward Hallam & Co. Fifty Pounds in West India and Dry goods.

Pember Caulkings Thirty-five Pounds in Rum at 3 shillings Gal.

Joseph Coite and Son Joshua Thirty Pounds Cash.

Michael Melally Twenty Pounds in sugar.

Richard Deshon Twenty Pounds in Team and other Labour.

Amasa Learned Fifteen Pounds in Cash.

Nathan Bailey Fifteen pounds in victualing and Iron Work.

Jonathan Douglas Twelve pounds in victualing.

George Colfax Ten pounds in West India Goods.

Ebenezer Lester Eight pounds in Rum at Cash price.

Patrick Robertson Five pounds in Goods.

Jeremiah Gates Brainard Eight Pounds half Cash and half in labour.

John Way nine Pounds in Freight.

William Richards Six pounds in Solder Noter.

David Manwaring Forty Pounds in English Goods.

Simon Wolcott Ten Pounds in West India Goods.

Robert Colfax Six pounds in West India Goods.

Allen & Co. for Mary Allen Nine pounds in Cash, or West India Goods.

John Deshon fifteen Pounds in Labour and Materials for Building.

Abraham Lawrence Six pounds in Goods.

Ephraim Miner Fifteen pounds in Wharfage Victualing &c.

Joshua Starr Twenty Pounds in Goods and Lumber.

John & Isaac Treby Fifteen Pounds in Labour and Lumber.

Pardon T. Tabor Six pounds in Goods.

Job Tabor Ten pounds in Goods.

Thomas Coit Fifteen pounds in Labour and Goods.

Louis Manierre Ten pounds in Goods.

Esther Prentis Ten pounds in Cash.

Nathaniel Richards Nine pounds in West India Goods.

Stephen Maynard three pounds in Dry Goods.

Samuel Belden Six pounds in West India Goods.

Thomas Hempsted Three pounds in Team Labour.

Joshua Hempsted Fifteen pounds in Labour and Lumber.

Thomas & Giles Mumford in West India Goods, Glass and Lumber Sixty-six pounds.

Samuel Whitmore Four pounds West India Goods.

Joseph Hurlbut Twelve pounds in Money.

Daniel Rodman Twenty-four pounds in Labour or Goods.

Francis Bayd Winthrop Fifteen pounds in Rum at Cash price.

Samuel Culver One pound ten shillings in Labour.

Elisha Hinman Twenty Pounds half in Cash and half in Rum.

Edward Chappel Fifteen Pounds in Freights.

John Woodward Fifteen Pounds in dry Goods.

John Gurdon Five Pounds in Iron Work and Dry Goods

Robert Manwaring Twelve pounds in Shoes at Cash price.

Joseph Harris Fifteen Pounds in Labour and Lumber.

James Tilley Twenty-five Pounds in West India Goods or Labour.

192 LATER HISTORY OF THE FIRST CHURCH.

Daniel Chapman Five pounds in Labour or Lumber at Cash price.

George Hallam Six pounds in West India Goods.

Guy Richards Thirty-five pounds in Labour and Materials for Building.

Stephen Bolles Twenty-five pounds toward purchasing a Lot for the Meeting House to stand on.

Gurdon Saltonstall Twenty pounds State Money including interest (suppose equal to) £8 2s. 6d.

Michael Rice Ten Thousand shingles (say at 16 shillings.)

These fifty-eight subscriptions amounted to £1267 12s. 6d; more than the sum which must be subscribed to make them binding. In reading the list we are impressed with the willingness with which they did what they could. Like Peter and John they were forced to say "Silver and gold have we none, but such as we have we give thee."

Accordingly May 10, 1785 a meeting of the society was held, and the following action was taken: "On a report of the Committee that a Subscription for the purpose of Building a new Meeting House had already amounted to £1200, and that the Subscribers had agreed to build sd House on a Lott of Land on the West side of Stephen Bolles' Lott; Voted, That this society approves of the place and that a Comtee be chosen to purchase sd Lott and proceed to build the sd Meeting House under the direction of the Subscribers in as expeditious a manner as possible. Voted that David Manwaring, Guy Richards and Thomas Shaw Esqr. be the Committee." These gentlemen being subscribers con-

stituted the committee called for by the fourth article of the subscription.

The lot was bought, and Stephen Bolles' receipt for it reads as follows :

“New London Sept. 1, 1785.

Received from Guy Richards one of the Comtee for building the New Meeting House Ten pounds in cash—an Order on the Honble Richard Law for Fifteen pounds in cash—an order on Nathel Richards for Nine pounds in West India Goods—an Order on George Colfax for Ten pounds in West India Goods, and a Due Bill for Six pounds more in West India Goods, which all Together (with my own subscription of £25 towards building the above mentioned Meeting-House) is in full for a Lott of Land this Day Deed'd to the first Ecclesiastical Society in New London for the purpose of building a Meeting-House thereon.”

Part of the land which comprised the lot of the new meeting-house, was procured of Amasa Learned in exchange for land owned by the society elsewhere. For August 1, 1788 the following vote was passed. “Whereas the society are informed that Mr. Amasa Learned offers to give the Society a Lot of Land which he owns adjoining Northward on the meeting house in Exchange for a claim they have to Land where the Town school house formerly stood, and at or near where Mr. Jesse Edgecomb's house now stands, Voted that the Society Treasurer, be authorized and directed” to make the

exchange and issue the proper deeds. The land thus acquired was in the rear of the present house of worship.

These transactions are an interesting study. In the first place the church, following the center of population and of business moved off the hill where the inhabitants had worshipped God for more than a century and a quarter. In the next place the subscriptions are a revelation as to the financial condition of affairs at the close of the Revolutionary war. But six subscriptions, amounting to one hundred and twenty six pounds were in cash, and one of these could be paid in West India Goods. Two subscriptions were half to be paid in cash. So that but one hundred and forty pounds in money passed hands. But the people gave liberally of what they had.

Bills in existence show that the work of building the new house of worship was pushed with such vigor as could be brought to bear, and that it was well advanced during the year 1785. This is all the more to the credit of the people in view of the fact that they were as yet a flock without a shepherd. The earliest bill bears date of April 1785, and was for various tools and articles to be used in erecting the proposed house, so that as early as this, if the work had not been begun, it must have been settled in the minds of the people that a new meeting house was to be built. Guy Richards and Thomas Shaw were the building committee. Various bills in existence show that they paid out £924 12s.

11½d. They had received from subscribers £909 17s. 11d.; leaving an apparent deficit of £14 15s. ½d. But as several subscriptions were paid in labor, the deficiency was probably not real. One James Baxter seems to have been the chief carpenter and the architect as well. For he presented a bill of over seventy-four pounds for work done, and another of eight pounds for a "plan for the meeting house and directions about the Fram."

There were various other bills for labor, for materials, for boarding workmen, for 106 gallons of rum, etc., all in 1786 which serve to mark this as the year in which most of the work was done. Whatever deficiencies there were seem to have been fully met by the outstanding obligations which the society held against some of the principal men, amounting to over three hundred and thirty pounds. The entire cost of the meeting-house seems to have come within the amount of the subscriptions.

It was decided to add a steeple to the meeting-house. Accordingly the following subscription paper was drawn up: "We the subscribers being desirous of completing the outside of the Meeting House and considering the Saving there might be in erecting the steeple at this time, and the preserving of the Bell in the Old House, Do agree and oblige ourselves, to Pay into the hands of the Committee for building the New Meeting House the several Sums and Articles, or Day's Work annexed to our several names respectively; and we hereby promise to pay the several Sums and deliver the

several articles, and do or perform the several Day's Work set to our names to the said Committee, or to their acceptance, when called for by them, to be done and applyed to the building of a Steeple to the said House, always provided that this Subscription shall amo to One hundred and fifty pounds, and at least one third of it in cash, or to be void and of no effect.

New London Augt 19, 1786."

Then follow a number of signatures, headed by the name of Thomas Shaw who drew up the paper. The total amount subscribed was £126. This sum was not sufficient to secure the subscriptions. But the steeple was finally built, as will be seen further on.

The work on the house of worship went on till January 5, 1787, when it had progressed so far that the society met and chose a committee to assess the pews and report at an adjourned meeting. Thomas Shaw Esqr., Mr. David Manwaring, Dr. Thomas Coit, Amasa Learned, and George Douglas were chosen as that committee. The adjourned meeting was held January 12 when the report of the committee was read and unanimously approved. The report was as follows :

"The Society's Committee appointed to number and appraise the Pews and designate a mode of Leasing the same, and take into Consideration the Necessary means and provision for the maintenance and Support of a Settled Minister, Report, That the Pews shall be number'd according to the Subjoined List from one to Fifty-nine and Rented annually for no less Sums

than those annexed to their Respective numbers. The aggregate Sum being £118-17.

That the subscribers shall make their Choice of the Pews according to the Amount of their Subscription, or they may be leas'd to the highest Bider, provided no bid shall be made or Taken for any particular Pew, for a less Sum than the same is appraized at, That the Contribution shall be Continued as usual, and the several Lessee's may paper the money they contribute marked with the number of the Pew they Hire, for which they shall receive Credit, provided the Same is not less than Eighteen pence, and at the expiration of every three months each Lessee shall compleet a Quarterly payment, the Rents of the Pews as Estimated Together with the loose money which will be Collected by the Contributions, the Committee Judge will be equal to the annual Salary of a Settled Minister, and that every one may be Bound and obliged to perform his own Contract it may be expedient, that the Several Lessees Sign an agreement in substance like the following—Wee the Subscribers Inhabitants of the first Ecclesiastical Society of New London Severally agree to hire for the Term of one year the Pews in the new meeting House, the numbers of which are Annexed to our Names, and pay for the same in Quarterly payments the Sums annexed to their numbers respectively."

In accordance with the suggestions of the foregoing report, the fifty-nine pews were appraised at prices which varied from one pound to three pounds. It was also "voted That a Committee be chosen to arrange the Subscribers * * * and make report at the next meeting." This arrangement was to be made according to the amount of each subscription, entitling the largest subscriber to the first choice. Daniel Rodman, Winthrop Saltonstall and Simon Walcott, were chosen as the committee.

198 LATER HISTORY OF THE FIRST CHURCH.

This committee attended to their duty, "arranged the subscribers according to the amout of their subscriptions," and reported January 19, 1787. Mr. Thomas Shaw stood first on the list, and was entitled to the first choice. "But the society preferring disposing of the Pews at auction, they were bid of as follows." The list shows that every one of the fifty-nine pews was taken for the year, at prices varying from twenty-one to sixty-seven shillings. The total amount of the first sale was £143 16s. which was £24 19s. more than the committee's appraisal.

At the same meeting the following lease was adopted which each lessee or pew holder was asked to sign. "We, the Subscribers, Inhabitants of the first Ecclesiastical Society in New London; Do hereby Covenant and agree, to and with Committee of Said Society from the Day of the Date hereof; to hire a Pew in the new Meeting House as per the number and Rate, or Sum prefixed to each of our Names respectively; for the full term of one year from the date hereof. In consideration of which we the Subscribers aforesaid, Do hereby severally promise and bind each of our Selves and our heirs to pay unto the Treasurer of Said Society (for the Time being) the sums, or rent of Said Pews as here under Written and affixed to each of our Names in Quarterly payments, (at the end of each and every three months), during the Lease, to commence from this Date. Always provided, if any of us, the Said Subscribers, shall neglect or refuse

to pay up Said Rent, as above Written, that the Said Comtee for the Time being shall have Right to enter into Said Leas'd Pew of the Subscriber, so deficient, and Hire out the same to others more punctual in payment. Executed at New London Jany 19th 1787." To this lease were attached the names of well known New Londoners of former days; as for example Thomas Shaw, Richard Law, Amasa Learned, Guy Richards, Richard Deshon, Winthrop Saltonstall, Timothy Green, Joshua Coit, George Colfax, Samuel Belden, David Mumford, and many others. The matter of paying pew rents under the foregoing lease was not the voluntary affair that it is now. For January 21, 1788, at the close of the first year under the new system it was found necessary to pass the following vote, namely "that the Society Committee be directed to call on those persons that have not paid up their pew rents for the last year and if necessary, commence sutes against them for the immediate Collection." The system thus adopted finally put an end to the obnoxious method of laying a tax. Though the pew rental was expected to be paid, and sometimes payment was enforced, yet the adoption of the system, which still prevails, was a long step towards a purely voluntary support of the gospel. Not only did those who hired pews sign leases, legally binding them for the payment of the rent, they were also required to give their notes, payable quarterly. Thus April 15, 1793, it was "voted That those per-

sons that hired Pews for the Current Year give their Note of hand to the Treasurer payable in quarterly Payments with Interest after Oct. untill paid."

The last stated services in the old Saltonstall meeting-house on the hill were held in 1786, Miss Caulkins says by Rev. Mr. Patten. Occasional services were held there after Mr. Patten. Rev. John Murray, probably a Universalist, who frequently visited Connecticut, preached in the old house, June 21, 1786. The last sermon preached in it was delivered by Rev. Roswell Cook of the North Parish, August 23, 1786, on the occasion of the death of Sally, daughter of Jonathan Brooks.

The new meeting-house was now so far completed as to be ready for use. There is no account of any dedication. But we know that there was some service of the kind, for an entry in the records of the church speaks of a rededication November 8, 1789. The finishing of the new edifice and the erection of a steeple belong to the pastorate of Mr. Channing.

We turn back now to consider the question of the pulpit supply during the long interval. There are few votes on the parish records relating to this matter. But bills, receipts, and statements, kept on file, furnish data. We have already seen that, on the death of Mr. Woodbridge, a committee of the society was appointed to supply the pulpit "for the present." Miss Caulkins says that "such was the confusion of affairs consequent upon the war, the

continual apprehension of an attack, and the ultimate burning of the town, that the Society only engaged preachers by the year, month, or Sabbath, as opportunity offered. Rev. William Adams preached about half the time during the first three years." There is no parish record to show whether this is correct or not. However, he was on the ground, and could be had in an emergency. But the only vote relating to his preaching was taken November 21, 1780, when the committee were instructed to secure the Rev. Emerson Foster, if they could, if not "to employ the Revd. Mr. Adams or Others as Occasion may Require." Mr. Adams' name is nowhere else mentioned in parish records. However, he supplied the pulpit during that winter; and we know that he had preached for the church before this. For we have his own statement showing that he supplied the pulpit thirty-four Sabbaths in the years 1779 and 1780. If he was engaged again, in compliance with the vote of November 21, 1780, his services covered a still greater period. There are papers on file which point to his having supplied the pulpit in 1782, 1783, 1784, and 1786; but probably only for a brief period in each year.

In March 1780 a formal invitation was sent to Rev. C. J. Baldwin to spend a few weeks with the church, evidently with a view to a permanent settlement. For April 10, 1780, he wrote the following letter, which explains itself:

202 LATER HISTORY OF THE FIRST CHURCH.

To Mess Saltonstall, Green and Richards Comtee of the first ecclesiastical Society in New London.

Gentlemen:

Your letter of March 8th is just received. The manner in which your application is couched demands my acknowledgment. A desire of so large and respectable a People to be resettled in the Gospel ordinances is so important, that it should be treated with great deference. Am sorry to be obliged to inform you that it is not in my power to comply with your request of "my spending a few weeks with you." The campaign is now opening and I should not be able to leave the Brigade for such a time without breaking my connection with the Army, which at present would be disagreeable. The generosity of the People of New London is by no means doubted. Be assured gentlemen, I should not attempt to excuse myself from so agreeable a proposal, were it consistent with my engagements. That the great Head of the churches may provide you a person suited to the importance of such a situation is the hearty Desire of

Gentlemen

Your obedient humble servt

C. J. BALDWIN.

Camp near Morristown

April 10, 1780.

It is to be regretted that the letter, to which this is a reply, is not in existence. But the answer reveals the character of it. It was not a formal call to settle, but it foreshadowed one so strongly that it may safely be said that steps were taken to secure him as pastor. He evidently was a chaplain in the Revolutionary army. Nothing further appears concerning him.

After Mr. Adams, Mr. Niles, Mr. Austin, Mr. Atwater, and Mr. Emerson Foster preached at var-

ious times. So that the pulpit was supplied with considerable regularity till July 1781. From this date to October 1782, there is no record relating to the supply of the pulpit. October 28, 1782, the society recommended "that the subscription paper drew up by the late committee be handed to the Inhabitants of this Society for Subscribers towards the paying of the Revd. Mr. Wolcott for his services, and for the hiring a minister in future as far as the money thus raised will extend."

The subscription paper referred to was as follows:

"We, the Subscribers being desirous of supporting the public preaching of the Gospel by voluntary subscriptions, would propose to raise a Sum for the purpose to be applied by the Society Committee (for the time being) for paying the Revd. Mr. Sol. Wolcott for the time he has been here, and to hire a preacher for Three months or more to come and the Committee to be accountable to the Society. We do hereby engage to pay into the hands of sd Committee the several sums annexed to our Names, to be by them applied accordingly. New London, Octo. 4, 1782." This was Rev. Solomon Wolcott. There is no notice of any other preacher till May 10, 1785 when the society's committee were instructed to "invite Rev. Mr. Patten to supply the Pulpit whenever his Health shall admit of it." This was Rev. William Patten.* Miss Caulkins says that he

*Miss Caulkins calls him Nathaniel Patten. But there was no Congregational clergyman of that name in Connecticut. William Patten was the son of Rev. William Patten, pastor the South Church, Hartford.

preached here during the whole of 1785, and the first part of 1786. All that appears relative to the matter is the vote just quoted. There is good reason to suppose that he occupied this pulpit till nearly, or quite the time when Mr. Channing first came to New London. For in December 1786 Mr. Channing was here as a supply, if not as a candidate, and it is not unlikely that he had preached here frequently during the last half of that year.

It appears then that we can definitely account for the supply of the pulpit during three years and a half of the interval between the death of Mr. Woodbridge and the ordination of Mr. Channing. During a portion of the time services may have been omitted, owing to the low state of the parish treasury, the low spiritual state of the church, and the dilapidated condition of the meeting-house, which rendered it unfit for service in the cold weather.

Nine children were baptized by neighboring clergymen during the interim. The records show that the halfway covenant was still in use by the church. During this time Joseph Harris and William Douglas were chosen deacons. In spite of the absence of a pastor, the functions of a church were not altogether suspended.

However, the state of religion was very low. The picture, as it is drawn by Miss Caulkins and Dr. Hallam is not a bright one. The long period of the Revolutionary conflict had damaged society. I quote Miss Caulkins' words. "There was no regular minister of any sect remaining in New London;

the schools were in a great measure broken up; wives were without husbands to provide for them; children were without fathers to guide and govern them. Want was in many instances the parent of vice. For eight years the town had been like a great military garrison; a resort for privateersmen and state and continental vessels; it had been kept in continual alarm, scarcely a day passing when the sails of the enemy were not in sight, either hovering like birds of prey, ready to pounce upon the property of the inhabitants, or skirting like thunderclouds the distant horizon, menacing an immediate attack; and at last it had actually been plundered and burnt by the enemy. As a natural result, ignorance, discord, profanity, and rowdyism were lamentably prevalent." [Hist. N. L. p. 573.] Rev. Joseph Strong, D. D., of Norwich preached here, not long after the destruction of the town, in the old Saltonstall meeting-house on the hill, which for some reason, did not suffer the fate of the Episcopal church which stood on the parade. The scenes which he describes seem impossible to us. Before service there were loud talking and laughing around the house, in the porch, and even in the pews. During the service the whispering, the moving about, and other disturbances were so annoying that it was with difficulty that he proceeded. No sooner was the service over than the uproar began again. The galleries were in tumult. Young people would call out to each other from side to side, and indulge in jesting and laughing illy becoming the time and

place. Boys and girls stamped, and pushed each other, and rushed violently out. Before Dr. Strong could reach his lodging place, the young lads, and even some of the men had gathered into parties to play ball, or pitch quoits. The war had ruined the town in more senses than one. The tide of unbelief, which seems to have come in with the close of the conflict, reduced the spiritual life and power of the churches to a state bordering on death.

The return of peace at last brought back prosperity. The moral tone of the community began to improve. But the spiritual life of this church, which had receded from the high mark reached in the Great Awakening of nearly half a century before, into the darkness almost of spiritual death, did not fully recover its tone till the nineteenth century was well under way.

VIII.

THE MINISTRY OF HENRY CHANNING.

May 17, 1787.—May 21, 1806.

THE PARISH.

The first official step, towards this pastorate, was the following vote of the parish, January 19, 1787—the date on which the pews in the new meeting-house were “bid of.” “Voted that this meeting be adjourned to Friday next, then to take into Consideration, the calling of a minister to preach to this Society on probation.” At this adjourned meeting January 26, it was “voted that the standing Society Comtee be desired to invite Mr. Henry Channing to preach to this society on probation for the Term of three months.” It seems that he had preached in New London before this formal vote, but probably as an occasional supply, after Mr. Patten’s labors ceased. For December 20, 1786, Hannah Occuish, an Indian girl, was executed for the murder of Eunice, the daughter of James Bolles. The gallows were erected near the corner of Granite street, in the rear of the old meeting-house. In accordance with the custom of the times, the occasion was improved by the delivery of a sermon, which was preached by Rev. Henry Channing of Yale College.

It was printed by Timothy Green, and was entitled "God admonishing his people of their duty, as parents and masters."

The invitation of the society was accepted. For February 13, of the same year, less than three weeks after the vote to invite him to preach here on probation, the society met, and "Voted unanimously, That this Society will give Mr. Henry Channing a Call to Settle as a Gospel Minister in this society, and that they Offer Mr. Channing as a Sallary one Hundred and forty pounds per year as long as he shall continue their Minister." The standing committee were instructed to wait upon him, with a copy of the society's vote, and request his answer; which they did by a letter dated February 15. Contrary to the custom of today, and of later Congregational usage, the society took the initial step, and seem to have invited the concurrence of the church. For "At a Meeting of the First Church of Christ in New London, held March 1st 1787, Voted, unanimously, that this church invite Mr. Henry Channing to settle with them in the Gospel Ministry agreeably to the vote and invitation of the society for that purpose." This vote, as well as that of the society, having been communicated to Mr. Channing, his reply dated March 8 was received and read to a meeting of the society, April 12, 1787. It was as follows :

New London March 8, 1787.

Gentlemen,

Your Favor of the 15th Ult. communicated a unanimous vote of the first Ecclesiastical Society in this City, inviting me

to settle with them in the Gospel ministry. I have also received the vote of the church in said Society, concurring with the invitation of the society.

Having taken these communications into serious consideration; and having committed my self, as I humbly hope with sincerity and resignation to the guidance of the Father of Spirits, the fountain of wisdom, I am at length prepared to give my answer to the invitation of the Church and Society.

When I consider the arduous duties which are incumbent upon the Ministers of Christ: "They watch for Souls as they that must give account;" I cannot enter upon the solemn charge without many fears, and a weighty sense of the words of an Apostle: "Who is sufficient for these things?" But as I have been led to devote myself to this service, I am willing to spend and be spent in it, believing that "I can do all things through Christ strengthening me."

I have ever determined to follow the indications of the will of Heaven respecting my settlement in life; hoping to be directed to that situation where there should be a prospect of usefulness and mutual happiness. From your representation, Gentlemen, and my own observation, I am led to view this as the present prospect in your Society.

I do therefore accept the invitation of this church and society: and do consent to settle with them in the Gospel Ministry, on the terms proposed by you in behalf of the society.

May the great Head of the Church own us in this new relation, and make us faithful unto death. And may it issue in the salvation of the Souls of many, and in the advancement of the interests of the Redeemer.

I am Gentlemen

Respectfully

Yr hble Servt

HENRY CHANNING.

The Committee of the first Ecclesiastical Society, New London.

After hearing this letter read, the society voted to settle Mr. Channing, agreeably to their proposal and his answer, and appointed Thomas Shaw Esqr. Mr. Amasa Learned, Mr. David Manwaring, Joshua Coit Esqr., and Mr. Jeremiah G. Brainard, a committee to confer with Mr. Channing, fix upon the time of his ordination, and agree upon and invite the council. The same gentlemen were also made a committee to make provision for entertaining the council and the clergymen attending the ordination. At an adjourned meeting held April 26, 1787, Thursday, May 17, was fixed upon for the event. It was also voted to invite the following clergymen and churches; Rev. Ezra Stiles D. D., LL. D., President of Yale College; Rev. Samuel Wales D. D., Professor of Divinity in Yale College; Rev. Levi Hart of Preston; Rev. Elijah Parsons of East Haddam; Rev. Aaron Kinne of Groton; Rev. Joseph Strong of Norwich; Rev. Achilles Mansfield of Killingworth; Rev. Roswell Cook of Montville; Rev. William Patten of Newport and Rev. Noah Atwater. All these men, except Mr. Atwater were present at the council which met on the sixteenth of May. The seven churches invited were represented by delegates as well as pastors. These were Mr. Abiel Holmes, Mr. John Tyler, Deacon Simon Huntington, Mr. Israel Champion, Mr. Samuel Edgecomb, Deacon Joseph Chester, Mr. Job Bissell. Of the council thus composed, Rev. Dr. Ezra Stiles was chosen moderator, and Rev. Elijah Parsons scribe. The

usual course was pursued. The papers relating to the call were read, and Mr. Channing was examined as to his "knowledge, faith and experience in Christianity." Upon the question whether the council approved "of him as a person well qualified for the office of a Gospel Minister," and whether the council would proceed to his ordination on the following day, the vote was unanimously in the affirmative. The parts assigned were as follows: Rev. Dr. Stiles was appointed, agreeably to previous arrangements, to preach the sermon; Rev. Mr. Mansfield was to offer the opening prayer, the Rev. Levi Hart the prayer of ordination, the Rev. Dr. Wales was to give the charge to the pastor, the Rev. Joseph Strong was to extend the right hand of fellowship, and the Rev. William Patten was appointed to offer the closing prayer. There was no charge to the people. On the next day, at nine o'clock in the morning of May 17, 1787, the council met and carried out the order of services provided the day before, as appears from the following, quoted from the records of the church. "May 17. The council met according to adjournment and proceeded to consecrate Mr. Channing to the work of the Gospel Ministry, by solemn Prayer, and by laying on the hands of the Revd. Messrs. Stiles, Wales, Parsons, Hart and Strong committing to his charge the pastoral care of said Church and Society." The long interval was over. The church once more had a pastor. For entertaining

the council, Pember Caulkins was paid "Nine pounds Lawful money."

At this point we may enquire about the man himself. Rev. Henry Channing was the son of John and Mary Channing of Newport, R. I., where he was born in 1759. He was for a time under the ministry of the famous Rev. Samuel Hopkins, D. D., whose fame and distinction as a theologian have come down to the present. He gave prominence to the sterner doctrines in their most pronounced form. This strong meat, on which young Channing was fed, between 1770 and 1777 had not a little to do, it is safe to infer, with determining his future beliefs.

Henry Channing graduated from Yale College in the class of 1781. He was a tutor in the institution from 1783 to 1786. Evidently he took high rank as a scholar. September 25, 1787, he was married to Sarah McCurdy of Lyme. Mr. Channing probably lived in the parsonage given to the society November 9, 1790 by Mr. Thomas Shaw, which is still standing on Main street.

An important work which the new pastor found on his hands, was the completion of the meeting-house, whose pews had been rented the week before the society invited him to preach here as a candidate. At the meeting at which his reply to their call to the pastorate was read, April 12, 1787, the motion was made and carried, "that this Society make application to the General Assembly in May next, to grant a Lottery to raise the Sum of Two

Thousand Dollars for the purpose of finishing the new meeting House. Messrs Joshua Coit, Jeremiah G. Brainard and Amasa Learned, Chosen a Comtee to draft a petition for the above purpose. Voted, That the Representatives of the Town to the Genl Assembly, be desired to present the Said Petition to the Assembly and endeavor to obtain a grant for the Same." The petition was drawn up, and successfully presented to the legislature. For on the eleventh of June a society meeting was held, at which the act of the Assembly was read, and a committee of gentlemen chosen as managers of the proposed lottery. The act was as follows :

"At a General Assembly of the State of Connecticut holden at Hartford on the 2d Thursday of May 1787.

"On the Memorial of the Inhabitants of the first Ecclesiastical Society in the Town of New London Showing to this Assembly that, in the course of the late War, they have suffered various Misfortunes, that their Meeting House has gone to Decay and become unfit for a place of Public Worship, That by voluntary Contribution they have raised and Covered a new Meeting House but are unable to furnish the same unless they are Assisted by this Assembly and praying that they may be Authorized and permitted to Raise the sum of Six Hundred pounds by Lottery for finishing said Meeting House as per Memorial on file. Resolved by this Assembly that said Society be and they are hereby authorized and permitted to make a Lottery for the purpose of Raising the sum of Six Hundred pounds, or a less sum as they may Judge expedient and that said Society have Liberty to Appoint such persons for the Management as they shall think proper and that said Society in their said Corporal Capacity be Liable for the payment of the several prizes that shall be Drawn by

214 LATER HISTORY OF THE FIRST CHURCH.

the fortunate numbers and that said Lottery shall be Drawn and Completed within Eighteen months from the Rising of this Assembly."

At the meeting of April 12, 1781, it was also "Voted that this Society will attempt to Raise the sum of four hundred pounds by Lottery;" and the following gentlemen were chosen as managers of the scheme, namely, Richard Law Esqr., Thomas Shaw Esqr., David Manwaring, Amasa Learned, Guy Richards, Marvin Wait Esqr., and Joshua Coit Esqr. But this lottery scheme never was carried out. For June 28, 1788 it was "Voted that the Society Comt be requested to form a subscription and send around for such Sum or Sums as on Examination they shall judge best for the purpose of painting the meeting house Erecting the Spire making new pews and finishing Sd house, and to be laid before the society at a future meeting." September 6, 1788 the committee reported to the society that, agreeably to this vote, they had "formed a Subscription and Sent round for the Sum of Five hundred pounds," for the purposes specified in the vote, and that it "had arrived to" the sum named. A committee was chosen to "Contract with some person or persons," to complete the new house of worship. That committee consisted of Amasa Learned, George Colfax and John Woodward. The subscription referred to was dated June 28, 1788—the day on which the society instructed its committee to make the attempt to raise the money. It was as follows :

Wee the Subscribers for the Laudable Purpose of finishing the Meeting House in this society, Building New Pews therein, Painting the House and Erecting the spire, do hereby agree to Pay to Mr. Robert Manwaring or his order the following Sums or Articles to Our Names respectively Annexed,—to be Appropriated in such a manner as shall be directed by a Majority of the Subscribers, Voting according to the Sums by them respectively subscribed,—to be due and Payable as soon as the subscriptions shall Amount to the sum of Five hundred pounds, (The Specific Articles Subscribed to be Estimated by a Committee of the Subscribers if necessary)—and if the Subscription shall not arise to sd Sum of Five hundred pounds the Subscribers are not to be holden to their Subscriptions.—Witness Our Hands June 28, 1788.

Then follow the names to the number of over seventy. Mr. Thomas Shaw headed the subscription with seventy pounds lawful money; Marvin Wait followed with thirty pounds cash; Timothy Green and Guy Richards with twenty-five pounds each; Richard Law with thirty pounds; Gurdon Saltonstall with forty pounds state money and twenty pounds of indigo. Various other sums were subscribed in cash, in labor, in board for the workmen, in materials of various kinds, in shoes, in dry goods, in West India goods, in farmers' produce, in rum, etc. A bill of Pember Caulkins' speaks for itself. It is dated June 27, 1788. One of the items is "two hogsheads, two hundred and ten gallons rum, at three shillings a gallon £31-10-0."

The subscription having reached the sum judged necessary, the committee at once proceeded to let the work of finishing the house, agreeably to the terms of the subscription. At a meeting of the

216 LATER HISTORY OF THE FIRST CHURCH.

society held September 26, 1788, upon the question whether the society would have the new pews, which were to be made in the meeting-house "Longe or square pews," it was voted to have them "made square," At the same meeting, in conformity with the choice of the subscribers, Messrs. Learned, Colfax and Woodward were again chosen as a committee to have in charge the work contemplated. They let the work to Mr. Abishai Woodward and Mr. Joseph Emerson, with whom they entered into an agreement, which, like the subscription paper given above, is quoted from the original document, and reads as follows:—

This agreement made the 4 day of October 1788 by and between Amasa Learned George Colfax and John Woodward of the Town and County of New London on the one part and Abishai Woodward and Joseph Emerson of said Town and County on the other part witnesseth that said Woodward and Emerson for and in Consideration of reward hereafter mentioned doth agree and promise to finish and Complete the New Meeting House in N. London in manner and form as followeth (viz.) to take down the spire of the Steeple, and repair and replace the same in good order and sufficiently strong Also to make two rows of ballasters round the steeple and case the posts of the same to make a large arch window against the pulpit and a round window in the gable end and to make new thresholds to the doors and point the underpinning and step stones also to finish and Complete the inside of the House in an elegant and workmanlike manner some what superior to the work and manner of finishing the church (viz) to put up partitions below and above in the Gallery make three doors below and three doors above make two stair Cases make a new hexagon Canopy suspended by an Iron Rod repair the Deacons' seat make all the pews new

below as well as long pews in the Gallery build an arch over the Center and proper Corners round the foot of the same with Arches at the Ends and under the Gallery the windows in the Gallery to be Cased as those below and Ceiled as high as the window stools, the front of the Gallery to be finished in a neat and elegant manner the posts to be striped of their Cases and the pillars that support the Gallery and arch to be Cased in an octangular form and fluted with base and Capital the wall posts to be Cased square and fluted with base and Capital double floors to be laid throughout to lath and Plaster the whole, and Paint the Outside and inside twice over with such colours as the Society shall direct except the ceiling under the windows the inside of the pews below and above and said Woodward and Emerson are to furnish all the material that shall be necessary for Completing said work and the Materials to be of the best quality and said work to be Completed and the Meeting House finished as above described by the first day of Sept. next.

In Consideration whereof the Said Learned Colfax and Woodward doth Agree that Deacon Robert Manwaring shall make over and assign to Said Woodward and Emerson two Subscriptions made for the purpose of building and finishing the Meeting House and amounting including thirteen pounds due from said Emerson to five Hundred and Eighty pounds lawfull money—said Woodward and Emerson Taking upon themselves the Collection of the Subscriptions with all risques and defalcations that shall or may attend the same of every Kind and nature whatsoever in Witness whereof we the Contracting parties have this day Above writtten interchangeably set our hands and seals.

ROBERT MANWARING	ABISHAI WOODWARD [seal]
CATHERINE WELLES	JOSEPH EMERSON [seal]
	AMASA LEARNED [seal]
	GEORGE COLFAX [seal]
	JOHN WOODWARD [seal]

It is likely that the lottery scheme was dropped, and the new and successful effort made to raise the money by subscription, partly at any rate, if not altogether through the influence of the new pastor.

As new pews were to be put into the house in place of the old ones which were to be removed, the question of their rental for the year 1789 became a somewhat complicated one. Therefore at a society meeting held January 19, 1789 the question was put "whether the Society will let out the Pews for one year Subject to the inconvenience of having the present pews pul'd down for new pews to be built, and then to improve the new pews to the end of the year and have the ground rent of the pews continued through the whole of the ensuing year, or only Lease them until they are pulled down." Upon "division of the house" it was voted to lease the pews for the whole year "subject to the inconvenience afore said." Accordingly they were sold for the year 1789, on the nineteenth day of January, for the sum of £125-11-7. After the house was finished there were fifty-eight pews on the floor, and thirty-two in the gallery—a total of ninety pews, of which all but eight were sold in January 1790, at the first sale after the house was finished. The rentals on this occasion amounted to £143. The work seems to have been finished nearly at the time called for by the agreement. For on the church records is an entry fixing the date when divine service was resumed in the finished house. It is as follows, "Nov. 8 [1789] This day divine

service is attended in the House of worship, it being now completed, and on this day renewedly dedicated to the worship of Almighty God."

On the same day Rebecca Mumford was received "from the English Church N. London;" that is from Saint James.

There was a clock in the tower of the new church, which seems to have been put there very soon after it was finished. As the following letter shows it seems to have lacked proper care at the first. The letter bears date of December 1, 1790, and was written from Norwich, to Marvin Wait, by one Thomas Harland and reads as follows :

Sr.

Being unwell I sent the Bearer to see what was amiss in your clock from whence he has just now returned. Had the person who winds the clock known where to have apply'd a few drops of oyl the difficulty would have been prevented; from whence you will see the propriety of having the clock wound up by a person who is acquainted with the business.

Mr. Gurdon Tracey was at my House last week and says He would be glad to wind up and take the whole care of it for a reasonable compensation. Should you see cause to give him the charge of it I have no doubt of his doing it to the satisfaction of all concerned. At the same time should any part of the work fail or give way I shall be ever ready to wait upon you at the shortest notice. I am Sir

Your most obliged humble Servant

THOMAS HARLAND.

It seems probable, from this letter that the clock was procured of Mr. Harland, or through him. His suggestion as to Mr. Tracy seems to have been acted upon. For January 9, 1792 the committee of

220 LATER HISTORY OF THE FIRST CHURCH.

the society gave him an order for "forty shillings, being for keeping the clock in repute for one year to this date." Mr. Tracy died before July, for an order was given to "Richard Douglas the 2d, administrator on the estate of Gurdon Tracey deceased," for the sum of £3, 3s. 4d, "for taking charge and winding up the clock from Dec. 1st 1790 to 1st July 1792, being one year and seven months at 40s pr anno." Later orders were given to different men "for keeping the clock in repute and winding it up for the past year."

In 1793 an order given to Abishai Woodward shows that the meeting-house was then furnished with blinds. In 1794, five years after its completion, it was found necessary to do some work on the tower of the church, as the following shows.

New London Augt 15, 1794.

Sir.

The Comtee find it necessary to send to New York for another Role of Lead, to finish leading the meeting House Tower and request you to Send me of the Society Money Fifty Dollars £15-0-0.

Yr. Huml Servt

GUY RICHARDS, Comtee.

Mr. Robert Manwaring Treasr first Society N. L.

This work was done before April 1795, at a cost of £8, 7s. In 1804 considerable money was spent in painting and repairing the church. There are bills for gilding the vane, balls, and dials of the clock; for work, and painting on the steeple; for paints, white lead and oil; for gold leaf; for "sheet

copper bot at Hartford," and various other items, showing that after seventeen years the edifice underwent quite extensive repairs. In some of the bills it was called "the Presbyterian Meeting House in this city."

In the year 1790 Mr. Thomas Shaw deeded to the society a house on Main street, still standing just north of the corner of Richards street. This house, thus put into the possession of the society by the generous gift of Mr. Shaw became the parsonage of the church, and was occupied for that purpose until 1834, when Dr. McEwen purchased and removed to the house now occupied by Dr. F. M. Braman, nearly opposite the First Church. The deed of gift was dated November 9, and included the house already named and the grounds belonging to it, together with certain other pieces of ground known as the Parsonage Lots, and thus described: "consisting of two tracts or parcels of land, one of which is bounded northerly and westerly by land of Thomas Fitch 2d, easterly by Williams street, and southerly by the Hartford and New London Turnpike Road; and the other is bounded Northerly by said Turnpike Road, Easterly by said Williams street, southerly by land now or late belonging to David Lewis, and Westerly by land now or late belonging to Gurdon Crocker." That is these lots comprised what is now Williams Park on the north of Broad street, and the land on the south of Broad street now occupied by the houses of Ex-Mayor Johnston, Captain Samuel Belden, Mrs. W.

222 LATER HISTORY OF THE FIRST CHURCH.

S. Eakin, Mr. C. D. Boss Jr., and also probably of the late W. W. Sheffield. The pastor of the church had an inalienable right in these lands, by virtue of his office, which right helped to make up his annual salary. This gift remained the property of the parish till the lots and parsonage were sold in 1850 and 51, and the proceeds applied toward the erection of the present house of worship.

Until 1790 the annual meetings of the parish had been held in January of each year. The pews had been rented at this time for the next twelve months. January 17th, 1791 the following vote was passed. "Whereas it will be more convenient for holding the Annual Society meeting and Leting the pews commence at a Warmer Season of the year, Voted that the Pews be now Let for the term of fifteen months, and that after the Expiration of Said fifteen months for the term of twelve months annually, and that the Society Comtee be Directed to warn the annual Society meeting as near the 17th Day of april as Convenient." This was the beginning of holding the annual meetings of the society, as is now done, in April.

Until 1792 the old cemetery had served the town. April 16 of that year a vote was passed by this society instructing its committee "to consider of procuring a place for a new burying Ground ; or enlarging the old one, to be owned by the Town at large, in the same manner as the present Burying ground is owned." They were instructed to confer with any other committee appointed for the same pur-

pose, and to take measures to raise the money by subscription to pay for such a burying ground, so as in no way to involve the society in expense. This seems to have been one of the preliminary steps toward securing what was long known as the second burial ground, but is now the beautiful and sightly Memorial Park. The committee appointed by the city was Samuel Wheat, David Manwaring and Richard W. Parkin. March 21, 1793 they were "empowered and directed to purchase Capt. Mel-laly's lot at the price of £120." It was paid for by a tax of four pence on the pound and the ground rents of the city. The first burial in this new cemetery was that of Mary, the widow of Thomas Rice, who was buried in it May 19, 1793. Distinguished persons were subsequently interred here; Bishop Seabury, whose remains were afterwards removed to the vault of Saint James' Church; Gen. Jedediah Huntington, whose remains were subsequently removed to the family vault in Norwich; Hon. Richard Law; Capt. Richard Law; Hon. Lyman Law and others.

The bell which hung in the tower of the Salton-stall meeting-house, and which was given to the town by Governor Fitz-John Winthrop in 1698, was removed to the tower of the new house of worship. But in 1794 it seems to have been cracked and rendered unfit for use. For July 1, of that year Benjamin Hanks, of Mansfield, signed the following agreement to furnish a new bell to replace the one which had been in use ninety-eight years.

224 LATER HISTORY OF THE FIRST CHURCH.

I agree with Mr. Colfax one of the committee of the first society New London to Cast a bell of about 860 lb weigh including* the Clapper at 2/ per pound, said Bell to be warranted to be good as to sound to the exceptance of the Committee, and warranted to hold sound one year with good usage said bell is to be delivered at Norwich landing free from expence to the Committee, and I agree to give directions in hanging the bell at New London. I further agree to Receive the old Bell that is brocke at New London at Norwich landing at 1/5 per pound including* the Clapper in part pay twords the new bell—the new bell is to be delivered at Norwich landing in about three weeks from the date, July 1, 1794.

BENJ. HANKS.

Evidently this proposition was accepted, and the bell furnished by Mr. Hanks. For the following bond relating thereto was given, sealed, and signed on the seventh day of August:

Know all Men by there presents That I Benjamin Hanks of Mansfield in Windham County am held and firmly bound to Robert Manwaring of New London in New London County Treasurer of the First Ecclesiastical society in sd New London and to his Successors in sd Office for use of said Society in the Penal sum of Eighty Pounds L, money (lawful money) to the which payment well and truly to be made and done I bind myself my Heirs etc to sd Manwaring and his Successors. Signed Sealed etc at New London this 7th of August, 1794.

THE CONDITION of this Obligation is such that Whereas sd Hanks has this day sold a Bell to sd Society and it is now hung up in the Steeple of the Meeting House in sd Society, and said Hanks hereby agrees with sd society, that sd Bell

*This is the way this word seems to be spelled in the original manuscript and seems to be meant for including. Probably Mr. Hanks spelled the word as he pronounced it.

is Sound and every way compleat, and that if it should break or crack within One year from this day being used and managed fairly and properly he is to make good the Damage. And there being some flaws in sd Bell sd Hanks agrees that those flaws are no detriment to it, and that if it fails by reason of sd flaws at any time to Come whatever, that he will be ever held to make good all Damage. Now therefore if sd Bell proves Deficient as aforesd, within One year or afterwards proves deficient on accot of sd flaws—then the above Bond to be in full force but if it proves sound and good then the same is to be void.

BENJAMIN HANKS [seal]

This bell probably served the purpose for which it was put in the tower of the meeting-house till 1831, when a new one was purchased.

In passing it may be noted that money was not always easy with the society or its inhabitants in those days. A list of people who were indebted to it in 1794, principally for pew rents, shows the amount to have been £70-11-2, owed by forty-five men; some of them the leading men of the town and parish. On this about £5 only, had been paid. This shows the financial straits of those times. For the men whose names are given always gave liberally, and paid promptly when they could.

Certain votes recorded upon the parish records point to the vital connection which the First Ecclesiastical Society had with the schools of the town. For example September 1, 1786, at a meeting of the First Ecclesiastical Society, it was "voted that Messrs Timothy Green, John Hallam and John Owen the Grand school Committee, be a Comtee

or agents to Collect in and devise the Society School Moneys Called the new Township money."

February 3, 1794 "a Society Meeting of the Inhabitants legally warned" was held to consult "wheather they will move the school house (where the Free School is now kept) or build a new one." This house here referred to was the one which Hon. Benj. Stark says was built in 1738, and stood "some-where in the open fields west of the present Meridian street." It was the second school house in New London. At the meeting of the inhabitants above referred to David Manwaring, George D. Avery and Guy Richards were appointed a committee to apply for permission to use the whole or part of the court house for school purposes. At an adjourned meeting, held February 8, it was voted to make no further proposals "relative to the Court House" "that this society (the first school society) will not repair the old School House," and "this society will build a new School House." Guy Richards, Jared Starr, George Colfax, Nichol Fosdick, William Hempstead, William Richards and Samuel Wheat were appointed a committee to report to a subsequent meeting, "a place where the School House may be most advantageously situated," "estimate the sum the situation and building may cost," "whether it would be best to build with brick or wood," and "the ways and means to pay therefor." February 15 this committee reported as follows:

"We, the Subscribers, being by the first School Society Feby 8th, 1794 appointed a Comtee to in-

quire for a place where the new School House may be most advantageously Situated, Estimate the Sum the Situation and the building may Cost, and whether it would be best to build with Brick or wood, and the ways and means to pay therefor—Beg leave to report, that after deliberating and advising, taking into consideration the number of Boys now attending the free School, and the growing State of the Society, that it would be expedient to build a School-House of the following dimensions Viz.—48 feet in Length, 26 feet in Breadth and 10 feet high in the Clear—and instead of a Cellar for Wood your Comtee would recommend a yard—We have also taken into consideration whether it would be most expedient to build with Brick or Wood, and on the best information we can obtain, from our own calculations, and advising with Carpenters and Masons, are of opinion, that a Brick building of the above dimensions in the Clear would Cost £300—and we are of opinion that a wooden building of the Same Size in the clear would Cost £230—and by looking over the Grand Levy we find that to build with wood a 9d Tax would be necessary and to build a Brick House would require a tax of 1/—Your Comtee therefore (Considering the Largeness of the Tax) would recommend to build with Wood—as to ways and means, to affect the same, your Comtee are Unanimously of opinion, that a Tax on the Society is the only eligible mode.”

The committee could not agree upon a site, and so named several. One was “a Lott Joining north

on John Weld, three Rods front and four Rods deep." Which could be bought for fifty dollars; another was "the old Court House Green (so call'd) which belongs to the public." This was what is now known as Bulkeley Square. A third was "in the Highway at the End of the present Court House." After listening to the foregoing report, the society voted to build a school house of the "dimentions recommended;" to build it of brick; to build it "on the Highway, a little South of the Court House," to lay a tax of one shilling "on the Poles and ratable Estate of this Society on Levey 1793," "that Capt. Richard Douglas 2d be a Collector to Collect said tax forthwith, that a convenient yard for wood be built," and "that Jared Starr George D. Avery and George Colfax be a Comtee to build said house." This school house was accordingly built about on the spot now occupied by the dwelling of Mr. Ralph S. Smith. It is of this school house that Mr. Stark says, "about the close of this period," that is the period beginning with 1774, "the third brick schoolhouse for the grammar school was built in the highway at the head of State street, directly south of the Court House. That building was the 'throne' of Doctor Dow for more than forty years. With the end of his long service, in 1834, it ceased to exist." The records quoted above fix the year in which this school house was built as 1794.

Various miscellaneous items in the history of the society are of interest. In several instances

votes like the following were passed: "Voted that Pew No. 34 be reserved (and not sold) to be for the Use and Improvement for the year ensuing of Sundry Elderly Widows belonging to the Society." The pews rented in 1788, one year after Mr. Channing's coming, for £165—18, which was an advance of £22—2 over the year before. They rented, in the subsequent years for various sums, the largest being £242—14 in 1802. The amount of their rental the last year, 1805, was £235—5. This sum gave a large margin over Mr. Channing's stipulated salary of £140 which was paid to him in quarterly payments of £35 each, as appears from orders on the society's treasurer, and his receipts which are on file. His last receipt is an example of them all, and reads, "Received, New London, May 28, 1806, of Jacob B. Gurley Esqr. Treasurer of the First Ecclesiastical Society in New London, the sum of Thirty Five pounds Lawf. Money in full of my salary to the Seventeenth of May instant, and to the expiration of my ministry on The Twenty-first instant." This fixes the exact date on which his pastorate came to a close.

The question of music in the services of the church early commanded attention. We have seen that in the earlier history of the church special privileges as to seats in church were granted to men for "pitching the psalms." In 1797, at the annual meeting in April it was "voted That the Loos Contribution Collected the Courant year be appropriated to the use of Encouragement and supporting

of Singing in the Society. To be Applied and Disposed of by the Committee at their Discretion." Similar votes were passed in the two following years. There are also various receipts relating to the same matter, which show that the old fashioned singing school was sustained by the society. For example, one bill makes the society debtor to George Harris "To one Quarter's Tuition of Singing School beginning 17th of July and ending 17th of Oct, as per agreement with the Singing Committee. £3-5-0." Other receipts show that James Beebe, who was the sexton, received extra pay for attending the singing school, at the rate of one shilling and three pence a night. George Harris seems to have taught during 1797, 1798 and 1799. In 1800 John Woodward appears to have been the singing master. In 1802 an order on the treasury of the society was given by Guy Richards, one of the singing committee, to Col. Eliphalet Bulkeley, for "Forty Dollars (out of the singing funds) being for use of his House etc., for the accommodation of the Singing School, and charge the same to the singing accot." In 1804 the society instructed its committee to "agree with Asa Dutton to teach a Singing School in this Society the year ensuing, and that the Society Committee make a Collection in the usual way in the Meeting House once in each month for the Support of Psalm Singing." A similar vote was passed at the annual meeting in 1805. In October of the same year a meeting was warned, one item of whose business was "to devise some

mode for the improvement of Psalm Singing in Said Society." At this meeting it was voted to instruct the committee to contract with a suitable teacher "to teach psalm Singing in this Society for one year next ensuing."

Later on one Lyman Peck was singing master. To this office he seems to have added the duties of chorister. Probably the other singing masters combined the two offices. In 1807 Majr. J. P. Trott presented a bill of \$78.98 for "articles furnished and expenses paid * * * on account of singing school." Among the items are ten dollars paid to "Doctr. T. H. Rawson for 20 nights use of Mason Hall @ 50 cts," and "Cash paid Mr. S. Huntington \$43.62." These singing schools of the early days raised a generation of men and women who could sing the praises of God in the sanctuary, if they were not musicians.

The contribution box was passed at each service till 1797 when the society voted to discontinue the practice. But it was further "Voted That the Contribution be continued for the Box to be Carried Round once in Each Quarter." Later this vote was modified to read once each month.

Mr. Channing found that his salary was not sufficient for the needs of a growing family. Evidently the people became aware of the financial difficulties under which their pastor was laboring. For in 1796, a year in which the pews rented for over £212, a subscription was made for his benefit, which read as follows: "Wee

the subscribers being sensible that in Consequence of the present high price of the necessaries of Life, the Revd. Mr. Channing's Salary is inadequate to his Family Expenditures. And feeling ourselves under an Equitable Obligation to make him some Compensation on account thereof, Do hereby engage to pay into the hands of Capt. Richd Douglass on Demand for said purpose the sums by us severally subscribed. New London 22d Jany 1796." Then follow subscriptions to the amount of \$185, which were paid over to him as his receipt shows. The following year, January 21, 1797, he addressed a formal letter to the society upon the inadequacy of his salary. An extraordinary deficiency in the pastor's annual stipend had arisen which the society were to consider at a special meeting on the twenty-third of the same month. In the letter he laid the case before the society and practically asked that his salary be increased. The letter was as follows :

To the committee of the First Ecclesiastical Society in New London.

Gentlemen:

I had, though reluctantly, determined to address the society at their annual meeting in April next, both, upon the absolute deficiency of my permanent salary, and that which has arisen from the late increased prices of the necessaries of life.

Being informed that you have notified a meeting of this society to be held at their church, on Monday the 23d Inst., for the purpose of considering, on the principles of equity, respecting a compensation for the extraordinary deficiency in my Salary which has lately arisen, I now deem it unnecessary

for me to make any observations upon that subject. I must however, take opportunity to state to you, for the information of the Society, that my Salary since my settlement, excepting in one year, has fallen short of the necessary expenditures for the support of my family; and, that this deficiency was very considerable before the late enhanced price of provisions.

Permit me, Gentlemen, to observe, this cannot afford a very pleasing prospect to a man in early life, who ought to feel as a man, for his young family, and who ought to regard the declaration of an Apostle, 1 Timothy 5: 8. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

Many of this parish know so well the expenses of a family, that I need not inform them, if my own property had not supplied the annual deficiency of the Salary, I should at this time be an insolvent debtor. But while in the prime of life, I thus draw from the resources of my family to meet their exigencies, am I not acting the part of a dishonest man; am I not doing injustice to myself and my family? As a Minister, am I under an obligation to devote a larger proportion of my own interest to the support of the Ministry here, than any other friend to religion and to the Society? I frankly acknowledge, I neither know nor feel such an obligation.

In bringing this subject before the Society, I do not wish to avail myself of that partiality for me as their Minister, of which I have ever received unequivocal proofs from the individuals who compose it. I am indeed happy in sincerely reciprocating the assurance of my attachment, and of my solicitude for the peace and welfare of the Congregation. To these considerations I have already made great sacrifices; but it would be unreasonable to expect or require that I should continue to make them.

Suffer me now to request that, in considering this subject, it may be discussed upon general principles, independent of personal considerations: As I should be pained to be understood as wishing to cast myself upon the *friendship* of others for a support, at this period of my life. If the services of a

Minister do not merit an ample support, certainly the Society ought not to grant it. I have therefore only to request, that they would take into consideration the statement which I have now made, and, as soon as may be, communicate to me their determination.

I cannot close this letter without adding that my constitution has been, for several years, so much injured by a studious and sedentary life, that, had I not enjoyed better health the present winter, I should not have called the attention of the Society to the present subject; but, considering the claims of my health of more importance, should have urged the necessity of dissolving our connection.

I am Gentlemen,
With Every Sentiment
of Respect and Affection

Yours Sincerely
HENRY CHANNING.

New London Jan'y 21, 1797.

This letter was laid before the special meeting of the society January twenty-third. At that meeting it was "voted that this society grant to the Revd Mister Channing Sixty Pounds (to be paid out of The Society Treasury as soon as the Treasurer shall Be in Cash to that amount) in Consideration of The advanced price of the Necessarys of Life—Voted That the Consideration of the Revd. Mr. Henry Channing's Letter (this day laid before the meeting) be postponed to the Annual Meeting in April next, and that the Standing Committee of the Society be Requested to confer with him in the mean time, on the Subject matter of his letter, and Report to Said Annual Meeting."

This action was practically an acknowledgment on

the part of the parish that the salary paid the pastor was not adequate to the increased expense of living. But it was not an answer, as Mr. Channing at a later date observed, to the request for an increase of salary made in his letter of January twenty-first. In fact his request was not acted upon at all, nor was the subject of it discussed at that or any subsequent meeting. It did not receive the attention it deserved. If the society were paying as large a salary as they were able to pay they should have so stated in a definite and courteous reply to the pastor's request.

The committee conferred with Mr. Channing as directed by vote of the society. In the call for the annual meeting to be held April 17, 1797, was this item of business, "to take Into Consideration the Expediency of Raising the Reverend Mr. Channing's Sallery." It was "Voted That the further Consideration of the Reverend Mr. Channing's Letter to the Society, and the General Subject of augmenting his Sallery, be continued to the Annual Meeting in April 1798." At that meeting no action was taken upon Mr. Channing's request, made in his letter of the year before. But in view "of the advanced price of the Necessaries of Life," the Treasurer was instructed to pay him £50, as soon as he should have cash to that amount. In 1799, at the society's annual meeting, a motion was made to make another extra grant to the pastor, as had been done the previous years. But as considerable repairs were needed upon the parsonage,

which, in the opinion of the committee, would "absorb all the funds that would be in the treasury at the close of the year," the motion was withdrawn. The matter does not appear to have come up again till October 1805. Dr. McEwen says that it was brought to the attention of the society by the pastor himself, on account of the attitude which he took, while acting as moderator of a council, at Mansfield, called that month to dismiss the Rev. John Sherman, who had become a Unitarian. Mr. Channing espoused his cause so openly and strongly as to call forth the censure of the council. Dr. McEwen says that Mr. Channing, to test the question in his own church, asked the society to increase his salary, or unite with him in calling a council to dismiss him. The request for dismission was not made till March 1806. But the request for an increase of salary was renewed in September, 1805, and may have been repeated in October, soon after the council in Mansfield; though there is nothing but Dr. McEwen's statement to show that it was repeated. As he came on the ground in 1806, he was not likely to be in error about the matter. October 14, 1805, at a special adjourned meeting of the society, evidently held in response to the request which had been renewed in September, and at which the expediency of increasing Mr. Channing's salary was one of the items of business to be considered, it was voted "that the subject of further allowance to the Revd. Mr. Channing as a compensation for his services be postponed to our annual

meeting in April next, [1806] and in the mean time that our committee be requested to confer with Mr. Channing on the subject and make report thereof." Evidently the committee did not confer with Mr. Channing except through the medium of the following letter, written in October, 1805:

Rev'd. Sir.

Your Letter bearing date the 21st of Jan'y 1797, addressed to the Comtee of the first ecclesiastical society in this Town (relative to the scantiness of your salary to meet the annual necessary expenditures for the support of your family) was duly received and laid before the then next society meeting, holden on 23d Day of Jan'y 1797, at which meeting the Society Voted the sum of £60, to be paid to you out of the Society Treasury, on account of the advanced price of the necessaries of Life and at their annual meeting on the 7th Day of April 1798 [the meeting was warned April 7, but held April 16, according to the Parish Records] the meeting voted you a further Sum of £50 to be paid, as aforesaid in consideration of the advanced price of the necessaries of Life, both which sums we presume you received.

At the annual meeting the year following, viz. on the 15th Day of April, 1799, there was a motion made to make you another Grant, but it being observed by the Comtee that the Parsonage house wanted considerable repairs, and that the necessary repairs would likely absorb all the funds that would be in the Treasury at the Close of the year, the motion was withdrawn, and the funds of the Society were accordingly appropriated and expended in repairing the Parsonage house. Since that time to the present year the surplus funds of the society over paying the regular annual expenses of the Society, have been expended in repairs on and about the Meeting house. Lately a society meeting was notified, to be holden on the first Monday of Octor Instant, and among other things to take into Consideration the expediency of ading to Mr.

Channing's salary. The meeting being very thin (on account of the City Court sitting on the same day) thought it improper to act on the business relative to Mr. Channing, and adjourned for further consideration of the question to Monday the 14th Day of Octor Instant, When the meeting again convened, and the business relative to ading to Mr. Channing's salary, or making him another grant, was taken up, it appeared by a statemt from the society Treasr that there was not any money in the Treasury at this time, but there probably would be at the close of the year ending in April next (over paying the regular Demands against the society) about £50. There was considerable said in the meeting on the reasonableness of a further Grant to Mr. Channing, but this meeting being also thin, and there being no money at present in the Treasury, it was thought most expedient to adjourn the further consideration of the business untill the annual society meeting in April next, and the society Comtee were requested in the mean time to confer with Mr. Channing on the subject, and make report to the next meeting. [April 1806] The Comtee will wait on Mr. Channing for the purpose aforesaid, whenever it will be agreeable to him. We are with sincear respect and esteem

Yr affectionate friends

GUY RICHARDS
 GEORGE COLFAX
 EDWD CHAPPELL
 Society Comtee

For some reason, the foregoing letter was not delivered to Mr. Channing until the evening of March 3, 1806. Mr. Channing's salary was never increased. Various reasons suggest themselves, why the request of his letter of January 21, 1797, was never complied with. One may have been that, while the amount of pew-rentals was sufficient, yet

very considerable abatements were frequently made in the case of persons unable to pay. Besides, considerable repairs on the parsonage and on the meeting-house at various times consumed the money actually in the hands of the society with which to increase the pastor's salary. But probably a more serious reason was, a growing dissatisfaction with the views which Mr. Channing had adopted and advocated—a feeling which was brought to a crisis, as we have seen, by his pronounced course at the council in Mansfield. But whatever the reason for not complying with his request, silence was not its proper answer; especially in view of the fact that grants made to him in addition to his regular salary were an acknowledgment that it was too small. His letter to the society of January 21, 1797, demanded a definite response which it never received. The matter was put over from year to year, and never definitely answered, except by silence. He had reason to feel aggrieved. This is the nearest approach to uncivil treatment of a pastor which can be found in the history of the church. That it was not so intended we have reason to believe. For, as somewhat relieving the course which the society pursued, it is to be said not only that generous grants were made to him during his ministry but also that, after his dismissal, a subscription was made, and a generous sum was presented to him by leading men in the society. The paper reads as follows:

New London Society

June 1806.

Whereas this Society did in the year 1797 make an extraordinary grant to the revd Mr. Channing of Sixty pounds on account of the enhanced price of the necessaries of life, and in the following year did grant fifty pounds for the same consideration; since which no similar grant has been made, although the reason for the same has continued much the same—

In order in some measure to indemnify the revd Mr. Channing for the deficiency of his salary, we the Subscribers promise to pay the sums to our names annexed to the Treasurer of the Society, to be by him paid over to Mr. Channing; and the Treasurer is requested to place this subscription on the records of the Society.

To this are appended eight subscriptions, one of one hundred dollars by Elias Perkins, one of eighty dollars by Jedediah Huntington, one of thirty-five dollars by Guy Richards, one of thirty dollars by Nat. Richards, and four of twenty dollars each by Edward Chappell, Samuel Green, David Douglas and James Lee; the whole amounting to three hundred and twenty-five dollars. Mr. Channing's acknowledgment of the receipt of the money, so subscribed, from Jacob B. Gurley, the Society's Treasurer, is on the back of the subscription paper, and is dated New London April 1, 1807—nearly a year after his dismissal. This was the end of an unpleasant matter which had been suffered to drag its weary length along for nearly ten years. It was a just, as well as generous act on the part of the foremost men in the society and in the town,

and proved that, however they might dissent from his views, they highly esteemed the man for his personal worth.

The narrative which relates to the ending of his pastorate, with the steps leading to it, belongs to the chapter which concerns his relation to the church.

IX.

THE MINISTRY OF HENRY CHANNING; HIS RECORD OF HEALTH.

An interesting book kept by Mr. Channing during his entire pastorate is still in existence. Its title is:—

“The Annual Bills of Mortality
In the City of New London,
From the year 1787;
Belonging to the Ministers of the
First Church, and
Recorded by them.”

The records begin May 17, 1787, the day of his ordination. On the fly-leaf of the book is this record. “The number of Inhabitants within the City of New London; extracted from the schedule of the Marshal of the District. The numeration of the Inhabitants being made by act of Congress Jan'y 28th, 1791. Males 1177; Females 1288; Total 2465. Of the above 138 were blacks, of which 95 are slaves.” This was the first census of the United States. Connecticut was the eighth state in the Union in point of population, and had 237,946 inhabitants. Virginia headed the list with a population of 747,610.

On the same fly-leaf Mr. Channing also made this record ; "The number of inhabitants within the City of New London according to the census A. D. 1801. Males and Females 2931 Increase 466 since the last census." Again Connecticut stood eighth on the list with a population of 251,002 ; an increase over the last census of 13,056, or a little less than six per cent. It will be seen that New London gained in population more than three times as rapidly as the state, the gain being almost exactly nineteen per cent.

The year 1798 was the year of greatest mortality, when the number of deaths reached one hundred and eleven, or about one in every twenty-six and a half of the whole population. The death rate was so large as to attract wide attention. An epidemic known as the Yellow Fever broke out and prevailed with considerable malignity and great fatality, in certain quarters of the city during the months of August, September and October. Mr. Channing's account gives the details of the scourge. It is as follows :

"Posterity will notice the Bill of Mortality from Jan'y 1798 to Jan'y 1799, is unusually large for this city. The increase arose from a fatal pestilential fever, commonly called the Yellow Fever, which appeared in the part of the city a few rods south of the Market, where the first death occurred with this disease Aug. 26th 1798; the last death was October 25th, when the disease disappeared. It prevailed principally in the space of about 30 rods

North and South of Capt. Bingham's tavern, about 20 rods south of Market, who was the first person that died." The disease was most violent in the northern part of Bank street, where it broke out. Mr. Bingham, the first victim, kept the Union Coffee House. He died and was buried on Sunday. In about eight weeks two hundred and forty-six* were attacked by the disease of whom about ninety died.

Further particulars were given in "an account of the Pestilential disease which prevailed at New London (Connecticut) in the Summer and Autumn of 1798 communicated in a letter from the Rev. Henry Channing to Doctor Mitchell in New York." The letter is as follows :

New London, Jan'y 17, 1799.

Sir:

Your request that I would make such communications to you respecting the late pestilential disorder in this City, as might aid your researches into its origin, etc. in the United States, was communicated by Mr. Stewart in his letter of Decr 19th. I have been prevented by the severity of the season, and many avocations paying an earlier attention to your wishes.

I continued in the city during the prevalence of the disorder; yet, not depending entirely on my own observation during that period, I thought it advisable to consult with gentlemen who had more extended means of information than myself. I accordingly requested Dr. Coit, Dr. James Lee, Mr. John Woodward and Mr. Ebenezer Holt, junr. two members

*Miss Caulkins gives the number as 350, but Mr. Channing, who was on the ground, gives this as the number. The population at the time was about 2500. Nearly one in ten were victims of the epidemic.

of our worthy and indefatigable committee of health to meet, and conferred with them upon the subject.

We ascertained, with a precision to be relied on, that the whole number of persons whose complaints were strongly marked, and clearly indicated the pestilential, or, as it is called, the Yellow Fever, did not exceed 246: and I give it you as a very important fact, on which you may rely, that, of the above number, 231 cases were clearly traced to the spot where the sickness commenced, that is, the patients were conversant, or had been in that part of the city a few days before they were seized. The part in which the Septic Gas appears to have been so highly concentrated, extended sixty rods north and south, about thirty rods each way from the house first affected, and about twenty rods west, being bounded easterly on the harbour.

As we have not even a shadow of ground to suppose the disorder was not of domestic origin, we are urged critically to investigate the cause within ourselves. I confess that at the time when my fellow-citizens began to take the alarm, I could not admit the idea, that a pestilential disorder could originate and progress in a place so happily situated as this; for added to an elevated situation, with scarcely any low lands to generate marsh-miasma, we have a deep, spacious harbour, near the sea, from which we are favored with refreshing sea-breezes through the summer. And indeed, as might be expected, this city has ever been famed for the purity of its air and health of its inhabitants. But I have been constrained to admit, that, under the influence of summer heats, exceeding in intenseness and duration, what has ever been experienced by the oldest inhabitants, some latent cause has been brought into action and generated a disorder new and truly alarming.

As almost all the cases which occurred are clearly traced to a communication within the above mentioned limits, and as scarcely a single person escaped the disorder who resided in that part of the city, there alone must we look for the

cause which, under the providence of the Almighty God, produced this dreadful scourge.

It appears that there was a large quantity of dried fish in a bad state, in four or five stores, within twenty or thirty rods of each other, and all in the limits referred to. These fish were taken in the Straits of Bellisle, which being a high northern latitude, they were cured with a much less quantity of salt than usual. They were brought to this port in the autumn of 1797. The heat of the summer in 1798, having been very great, many of these fish were found to be in a moist, slimy state early in August last. From a quantity lying in bulk, in a store occupied by Mr. Jones (who fell a victim to the epidemic) a quantity of green and yellow purulent matter ran upon the floor. It was thought by the owners, that if they were spread in the sun, in the open air, the fish might be preserved, which was done, extending them a considerable distance in the streets and wharves. While thus exposed to the excessive heat of the sun, with light winds, the effluvia in the neighborhood were very offensive, as I have been informed by many gentlemen who passed in that street at the time. It was also noticed, at other times, that people were assailed with a very nauseous stench in passing through that part of the city. Whether this proceeded from the fish, or a quantity of whale-oil which was in the same store, or from the overflowing vault of an old privy, which belonged to the family first attacked, and was very offensive, I can not ascertain.

It is to be particularly noticed, that the heat of the last summer exceeded both in intensity and duration, what has been known within the memory of the oldest inhabitants. This excessive heat was attended with an unusually dry atmosphere, no thunder showers, light winds, and calms in the day, and calm nights, for five or six weeks successively, with the exception of a few nights. As the degree of heat, with the prevailing state of the air, may be considered as important, in the course of your investigation, I shall subjoin my observations, taken from Farenheit's Thermometer, placed

in the open air, at the north end of the house, about eight feet from the ground. These observations were continued to Aug. 28th, when Mrs. Channing's illness having become very distressing, and closing in her death, Sept. 6th, I was prevented attending further to the subject.

Before I close my letter, I would mention a particular case, which may be considered as very clearly pointing to the fish, as a principal, if not the only cause of this distressing epidemic. A captain of a coasting vessel, belonging to this place, took in about twenty quintals of fish from three of the stores, on the 21st or 22d of August, and sailed for Hartford. He had them packed in hogsheads there, and delivered, on the 3d September, on board a boat bound to a town in Vermont. The fish were very soft and moist, and were very disagreeable while on board the vessel. On the 8th of Sept. in the night, he was taken ill, and reached home on the 9th, and his illness proved a serious attack of our pestilential fever.

I have thus endeavored to give you, in detail, all the facts of which I am possessed, which may cast some light upon the very important subject of your researches. May heaven prosper your exertions, direct as to the means of safety, and deliver us from this pestilence which has hitherto walked in darkness.

I am, Sir

Yr Obedt Servt

HENRY CHANNING.

The observations referred to in the foregoing letter are as follows :

METEOROLOGICAL OBSERVATIONS, FROM FARENHEIT'S THERMOMETER, IN THE OPEN AIR, NORTH SHADE.

New London, 1798.

July 25th at Merid 92° 1 P. M. 95° 3 P. M. 88°

" 29th " " 89

Augt 3, 4, 5, 6 and 7th no observations; only intense heat.

Augt 8 M. 89°

248 LATER HISTORY OF THE FIRST CHURCH.

Augt 9 10 A. M. 90° M. 93°, 3 P. M. 97°, 5 P. M. 93°
 " 10 90° " 92°, 2 P. M. 94°, 3 P. M. 92°

Remark. Upon removing the Thermometer within the chamber the mercury descended from 92° to 89°, in fifteen minutes and continued descending.

Augt 11 at 10 A. M. 90°, M. 87° 3 P. M. 87°.

Remark. The heat has been intense for a fortnight past, and has been attended with very dry weather upon this part of the coast; only one thunder storm having occurred in the time.

Augt 12th at 10 A. M. 86°, Merid 89°, 3 P. M. 89°

13th 85°, 92°, 87°

14th and 15th heat not so intense. In forenoon 89°

15th showers without thunder.

16th at 10 A. M. 86° Merid 87°, 3 P. M. 86°

17 " " " 85 " 91 " 87

18 " " " 85 " 87 " 88

19 " " " 80 " 86 " 89

20 " " " " 82

21 " " " " 87

22 " " " " 87 84

23 " " " " 82

24 " " " " 78

25 " " " " 88

26 " 87 " 92 2 P. M. 94

27 " 80 " 82 3 P. M. 87

28 " " " " 82

Mr. Channing wrote a second letter to Doctor Mitchell of New York, which reads as follows:

New London Feby 19th, 1799.

Sir,

I wrote you the 17th of January last, and stated such facts as I conceived important in assisting your investigation of the causes of our late epidemic. I then mentioned that a very nauseous effluvia was frequently noticed in that part of this city where the epidemic began and prevailed. When I wrote, I could not ascertain, as was observed in my letter, whether

this effluvium proceeded from the putrid fish, whale oil, or the overflowing vault of an old privy belonging to the house where the first patient died. Since writing, I have more carefully examined the premises, and am satisfied that the stench proceeded from the privy. It was placed upon the side of a hill; on one side the vault was stoned eight feet *above ground*, on another side five feet, on the other sides the walls were enclosed by the earth. From the two sides which were above the surface of the Earth, the filth oozed out constantly and was noticed by those who went near it to be very offensive during the calm weather, with drought and intense heat in August. This was, doubtless, one of the causes which rendered the air, in that part of the city, unfit for respiration. Yet I still think the *putrid fish*, in a store within one rod of the privy, and in other stores within twenty-five or thirty rods of it, were the most powerful causes in producing the deleterious effects which were experienced. In addition to what I have before communicated, I would give one or two facts, corroborating the idea that the fish was a principal cause. Mr. Williams of Stonington, who has been, for many years, acquainted with the state of fish in different stages of curing, passed through the street in August, when a quantity of the fish, in the state before mentioned, was spread, to be dried, in the open air: he remarked a very disagreeable effluvium, evidently proceeding from the fish, but very different from what he had ever observed to proceed from fish before. His health soon failed, and, for four weeks he felt unusually affected, and was persuaded his complaint proceeded from the smell of the fish. A gentleman of this city, one of the medical profession, attending an auction where the fish were spread in the open air, was seized with nausea from the smell of the fish and was obliged to leave the spot.

Assuredly, sir, my exalted opinion of this city, as the seat of health, gave every advantage to the opinion of foreign origin, as the source of our late epidemic. But, looking in vain for corresponding facts, I am constrained to yield to opposing evidence. However, I am fully convinced, that, had

not last summer exceeded, what had ever been known before, in long-continued and intense heat, with no thunder or rain, and light winds and calms, neither the fish in its bad state, nor any other subordinate cause would have produced our epidemic.

I am etc.

H. CHANNING.

Besides the foregoing letters, was another, written by Thomas Coit M. D., one of the physicians in town, to Dr. Mitchell of New York. It was dated January 11, 1799. From it is taken the following extract :

Capt. Elijah Bingham, inn-keeper, living in Bank street, which is a street next to the water, on which stand several stores near said house, and in the most populous part of the city, on the 26th of Augt last, died, after four days sickness. The symptoms were such as gave the alarm of yellow fever. A few days after his death, his wife, son and daughter, were seized, with symptoms of yellow fever, and died.

The day on which Capt. Bingham died, I was called to visit two patients, who lived directly opposite, in the same street. Within four or five days after, I was called to nine other patients in the same street, not more than eight rods from said Bingham's, all of the same fever, some of them violently seized. None of these died. In other houses, not more than ten rods south of said Bingham's eight died. About thirty rods north of said house about the same number died.

By this time the disease had spread into various parts of the town, which occasioned the removal of two thirds of the inhabitants. We could not find any sick of the fever, (a few cases excepted) but those who had been either in Bingham's house, or frequented the spot from whence we considered the infection originated, which, from our best observation, we have fixed thirty rods north and south of Bingham's house.

We will now enquire what, within that space, could pro-

duce septic exhalations. I have inquired of those whose business it was to examine every place where there was any collection of filth that appeared to be in a state of fermentation, and could discover nothing more within that space than in the other parts of the town, except a large quantity of imperfectly cured codfish (stored in bulk) confined in stores. In one store only, which was within fifteen yards of Bingham's house, fifty quintals were found in a state of fermentation, emitting a very disagreeable odour, part of which had been spread in the open air, round the stores and sides of the street, about eight or ten days before the appearance of the fever, after which the stores were kept shut till we had severe frost.

The above is all I can collect relative to the local origin of the fever. About a fortnight after the commencement of the fever, I was taken with it myself.

I am etc.

THOMAS COIT.

In addition to these letters is a further account of the great epidemic, written by Mr. Channing to Mr. Green, and published in the Connecticut Gazette, September 4, 1799. The communication reads as follows :

Mr. Green:

This city, during the summer now closed [of 1799] has enjoyed its usual mild and salubrious atmosphere; and in many respects has the season been distinguished from the pestilential summer of 1798. In that summer from the 28th of July to the first of September, the heat was intense; the mercury in Farenheit Thermometer, placed in the open air [in a northern exposure], stood at mid-day from 86dg to 93dg, with the exception of five days, in which it stood at 82dg, and one day at 78dg, which was its greatest depression.

There was only one thunder-shower during this period.

252 LATER HISTORY OF THE FIRST CHURCH.

The earth being parched under excessive drought, vegetation failed early in August, and many trees shed their leaves. It was noticed that the air was remarkably unelastic, especially in that part of the city in which the desolating sickness prevailed. Our usual fresh southwesters left us, and we had only very light winds in the day. Scarcely a day occurred for seven weeks, in which a person might not have carried a lighted candle through the streets. The nights in gloomy succession, brought a deadly calm, attended with sultry heat. Such a season as that of '98 is not within the recollection of the oldest citizen.

In the summer of 1799, the season has been mild. There have not been more than two or three days of intense heat, and we have experienced, in but a few instances, the sultry air of dog days; on the contrary, the atmosphere has been pure and elastic to an unusual degree. We have had very seasonable rains, and frequently attended with thunder. Vegetation continues unusually flourishing, as our hills still retain their verdure.

The citizens, without the aid of a thermometer, have constantly noticed the striking difference between the two seasons; yet, as it may gratify them to see it stated from accurate observation, I send you the following comparative view of observations from the 16th of August to the 28th for the years 1798 and 1799 which, if you think proper, you may publish.

Yors etc.

H. CHANNING.

In the table which follows this communication the temperature at noon was from seven to twenty degrees lower in 1799, than in 1798, with the exception of four days. The experience of the summer of 1798 was a novel one for New London. The infection seemed to proceed from the district pointed out in the foregoing communications.

Many persons, as one of the letters states, removed from town. The infected district, which lay mainly between what is now Golden street and the Parade, was almost entirely abandoned. All classes of persons who were within these limits were attacked. The symptoms were those peculiar to the disease, "languor and restlessness, chills and flushes, nausea, extreme pains in the head and back, a scurvy, pealing tongue, a yellow skin, delirium or stupidity, the black vomit, and death." Many who used the greatest precautions had the disease and died. Many who were most exposed to the infection escaped altogether. But, in the infected district, only two of the inhabitants over twelve years of age, who did not remove on the first appearance of the plague, escaped it. It could not be checked till it had spent itself by the middle of October. The committee of health Messrs. John Ingraham, John Woodward, James Baxter, and Ebenezer Holt Jr., were indefatigable in their endeavors, and received a vote of thanks from the town for their services. In only one other year have cases of this epidemic appeared in New London, and then, in 1803, they were imported and did not spread. The year of the next greatest mortality was 1801, when one hundred and two died. There does not seem to have been any particular epidemic in this year as in 1798, but an unusual amount of sickness.

Mr. Channing's records of mortality show some interesting facts about the health of New London during the period of his pastorate. There were nine

hundred and forty-one deaths, or an average of almost exactly fifty a year. The lowest rate was in 1789 and 1790 when but twenty-nine died, and in 1804 when but twenty-eight died. Of the whole number five hundred and nineteen, or more than half, were connected with the First Church and congregation. During this period there were over sixteen hundred births so that the gain was about seven hundred in spite of the great mortality of the years 1798 and 1801. Several people lived to the great age of one hundred years. One lived a decade into a second century. Eighty-seven lived to be over seventy—most of them to be eighty and upwards. The greatest mortality was among children between birth and the age of three.

X.

MINISTRY OF REV. HENRY CHANNING; THE CHURCH.

On the date of his ordination Mr. Channing recorded the names of those who were at the time members of the church. There were twelve males and forty-seven females; a total of fifty-nine. This was a great decline from the days of Eliphalet Adams and the Great Awakening. But death, and spiritual declension had done their work. During Mr. Channing's pastorate two hundred and forty-five were received into the church. He baptized five hundred and seventy-five persons. Quite a number of these were adults, who were at the time received into the church. There is no record of baptisms, as in former pastorates, which reads that certain persons, having owned the covenant, had their children baptized. But there is evidence, that Mr. Channing practiced the halfway covenant in its extreme form; that is he admitted persons to membership in the church, who claimed no experience of the new birth.

During the first year of Mr. Channing's pastorate thirty-one persons were admitted to the church; four by letter, and twenty-seven upon profession

of faith. But the list of admissions is prefaced with this notice. "N. B. They whose names have C annexed attend the Lord's Supper, they with no letter annexed attend the Baptism only."

In 1788 forty-six persons were received into full fellowship; two by letter, the remainder on profession of faith and by special vote passed January 6, 1788. "The following persons, who had been for many years in covenant [halfway] with this church, but had not joined in the communion, having applied to the pastor for admission to this privilege, were considered by the church as regular in their standing, and agreeably to their request were admitted to sit with us in full communion."

The list of names is as follows:

Richard Law,
Anna Law,
Timothy Green,
Jonathan Crocker,
Katherine Richards,
Sarah Brown,
Lucy Gaylord,
Samuel Whittemore,
Rhoda Whittemore,

Also at a former communion Lydia Douglas. By the foregoing vote these ten were admitted to full membership in the church, whom Mr. Woodbridge's stricter discipline had kept out. Mr. and Mrs. Whittemore were admitted on the strength of their having been previously in halfway covenant relations with the church in Wethersfield. Mr.

Green, who was one of the ten, was chosen deacon the following April.

Whether the large number of additions in 1788 was due to what we now call a special religious quickening, nothing appears to show. The vote quoted above however, would seem to suggest that Mr. Channing's views upon the requisites for church membership, being considerably less rigorous than those of his predecessor, had not a little to do with it.

In 1794 forty-eight persons were received into the church and eighteen in 1799. Most of these were upon profession of faith. Several cases of admission to full church privileges, on the strength of a former assent to the halfway covenant, show Mr. Channing's theological tendencies at the time. "December 6 [1789.] Sarah Simmons, formerly in the covenant of the church," was admitted to full membership. Nine others were admitted to the Lord's Supper, and to full church privileges on the same basis, during his pastorate, in accordance with the vote of January 6, 1788. There is nothing to show that one of these persons made any profession of having experienced the renewal of the Holy Spirit, and that change of heart, which is considered an essential requisite in those who are admitted now to church membership. The beginning of such admissions probably marks approximately the date when Mr. Channing's change of view took place, which became very pronounced at the close of his ministry here.

A number were received into the church in their homes, on account of illness, and the Lord's Supper was administered to them in their sick rooms.

Soon after Mr. Channing's ordination, the church unanimously passed the following vote. "Voted unanimously, That all persons who profess the Christian Faith, and take upon themselves the obligations of the Covenant are entitled to all the Privileges of the Gospel in this Church so long as they continue to walk regularly. And that when persons, thus in Covenant with this church, yet absenting themselves from the Lord's Supper, through scruples of conscience, shall find their doubts removed, and are desirous of attending the Communion, they are to communicate their desire to the Pastor, who is to communicate it to the church at some convenient season before the sacrament. If no objection be seasonably offered, the Pastor will give notice to the person offering himself, who then is to attend in full communion with the church." The exact meaning of this vote does not appear. But it probably was intended to reach cases which came under the halfway covenant.

August 5, 1790 another vote was passed relating to persons who might be admitted to partake of the Lord's Supper. "Whereas there are persons, professing the Christian faith, and visibly walking in good conscience before God and man, who, considering themselves as connected with other churches that dissent from us, do not unite with us as stated

members in this Church, yet are desirous of occasionally joining in our communion.

Voted, That all persons professing the Christian Faith, and visibly walking according to the Gospel; yet for the reason above mentioned do not become members of this church, may upon application at, or before the administration of the Lord's Supper be admitted to the same as an occasional communicant. Provided that it is always understood that such persons conform to the order of the Gospel as observed in this church at the administration of the Lord's Supper."

Whether this vote was intended to meet the case of certain Episcopalians or Methodists, there is no means of knowing. But such seems likely to have been its aim. For among the papers of the church is the following which may point to similar cases intended by the foregoing vote.

To whom it may concern.

This may certify that Capt. Saml Wheat of New London is a member of the Episcopal Church in this town, and for three years past hath ordinarily attended and still Doth attend public worship with Said Society and hath Contributed his Due proportion to the support of the Worship and ministry in Said Episcopal Society for three years past. Signed by order of the Right Revd Samel [Seabury] Bishop of Connecticut and sd church.

New London June 11, 1788.

This document was signed by Jonathan Starr Junior and Roswell Saltonstall who were church wardens. It seems to have been a certificate of

church membership, such as one presents to a church, with which he desires temporarily to walk in fellowship, and whose privileges he desires temporarily to enjoy, but with which he does not wish to connect himself.

Persons who were admitted to the church on profession of faith were required to give assent to what was called the "Profession and Covenant." The Articles of Faith and Covenant which are now in use, are substantially the same that were in use when Mr. Channing became the pastor. But, after his change of view, he drew up a form of admission, whose statement of doctrine was more in harmony with his new beliefs. This new statement, or Profession and Covenant, was never adopted by vote of the church, says Dr. McEwen. However Mr. Channing was allowed to use it; not altogether without protest, as will be seen later in the narrative.

Some of the dismissals from the church, and the rules adopted relating thereto, are interesting and suggestive items of the history of this pastorate. It appears that Sarah Latimer, who had joined the church in 1772, had for a considerable period absented herself from the communion of the church. When the matter was brought to her attention, she gave as a reason, dissatisfaction "with the ordinances, discipline and order of this Church; and particularly the restraint upon the Sisters, which does not suffer them to speak in church." She also declared herself to be more in sympathy with "a Sep-

arate Anabaptist church in Lyme," with which she had already connected herself, having, in accordance with their tenets and requirements, been rebaptized among them. In view of this case it was unanimously voted by the church, at a meeting held May 5, 1791 "that Sarah Latimer be dismissed from this church, and be considered as no longer sustaining a relation to the same, as one of its members. It being however, not in the intention of this vote, to censure her separation from this church."

Ann Angel united with this church May 11, 1794. July 31, 1794, the following action was taken in her case. "Ann Angel, lately admitted into this church, having requested that she may be dismissed, and her relation to this Church be dissolved; stating as her reason for this request that she prefers the Methodist discipline, and mode of worship, and wishes to join the Methodist Church, Voted unanimously that her request be granted, and accordingly her relation to this church is dissolved." The Methodist Church had been organized the previous year.

Jacob Stockman united with this church in 1787. At a church meeting held February 21st 1796, he requested to have his name removed from the list of members. The reason which he gave for the request was, his objection to the church, its method, and its order. It was "voted, that his request be granted, and accordingly his relation to this church is dissolved." But the vote distinctly stated that this action was not taken "on the ground of the validity of his objections to this church," but because

with his mistaken views he could not "continue a peaceable and useful member of the church."

At a meeting of the church held November 13, 1794, certain rules were unanimously passed "for dismissal of Members of this Church, removing into other Towns; and for the admission of Members of other churches removing from other Towns to settle in New London. These rules were as follows:

"Whereas several Members of this church have removed from this town, and not having received a letter of dismissal according to present usages, are therefore considered as continuing in their particular relation to this church; and attending only as occasional communicants in the towns where they reside; It being generally impracticable to extend our brotherly care and discipline to them, on account of their remote situation from us; Therefore

Voted; That when any of the Members of this Church remove from this Town and settle in any Town in which there is a Church in fellowship with this Church; such person shall be considered as no longer subject to the particular care and discipline of this Church, as a Member of the same.

Voted: That when a Member of a church in our fellowship, settles in this Town, and attends upon the Ordinances of the Gospel in this Church, such person shall be considered as subject to the particular care and discipline of this Church, as a Member of the same. It being understood that such person produce satisfactory evidence that, at the time of his removal, he was in regular connection with the Church from whence he came.

Voted in the First Church Nov. 13, 1794."

Agreeably to the foregoing resolutions the follow-

ing form of certificate was adopted to be given to members removing from Town :

“To the Church in L. etc.

This is a Testimonial that A. B. is a member in the communion of the first church of Christ in New London, in regular connection with said church, and as such is entitled to all the privileges of the Gospel, in the churches of Christ.

As he is now removing from New London to L. where there is a Church in fellowship with this Church, after due time for his settlement there he will be considered no longer subject to the particular care and discipline of this church, as a member of the same. This being according to the rule in such case provided, as appears from the Records of the Church.—”

It does not appear that the foregoing vote has been rescinded at any time.

The discipline of the church, particularly in cases of scandalous conduct, was carefully maintained during the pastorate of Mr. Channing. The following cases are in point. At the close of service, October 5th, 1788, one of the sisters of the church, whose name is not given, confessed her sin, declared her sorrow, and begged the forgiveness of the church. Whereupon it was “Voted. That according to the Rules of the Gospel, this acknowledgment is satisfactory, and that this offending sister is restored to her standing in this church.” Other similar cases were treated in the same manner. August 11, 1796, one of the sisters made an “acknowledgment of the sin of intemperance.” September 4th of the same year one of the brethren acknowledged the same sin. These, by vote of the church,

were restored to the standing which their act had forfeited. May 18th, 1797 another brother in the church acknowledged the sin "of profane swearing and a long-continued neglect of worship and the ordinances, not for conscientious scruples." By vote of the church he was forgiven and restored.

Titus Whipple joined this church in 1788. March 15, 1792, a church meeting was held after preparatory lecture to consider complaints which had been made against him. The charges were that he persistently absented himself from the ordinances and public worship of the church, and that, when remonstrated with, he continued in the same course. When given leave to speak for himself, Mr. Whipple "acknowledged that he had indeed absented himself as stated in the complaint before the church, but that he had stately attended public worship at other places. He then declared the reason of his withdrawing from this church. That he was informed some of the members of the church had attended the Assembly in this town; in which he was informed were dancing and cards, and these amusements continued untill very late hours in the night. This he considered contrary to the Gospel of Christ; and that it deserved the public censures of the church. And that as no proceedings in the church had taken place on account of these things, he considered himself holden in conscience to withdraw from the worship and ordinances of this church."

Mr. Whipple was not censured, although the

church voted that there was just cause of complaint and that the reasons which he gave were not satisfactory. Later both himself and wife were dismissed. But Mr. Whipple's action and protest, together with its discussion, bore good fruit. For two months later, May 10, 1792, the following vote was passed and the church put itself on record concerning the practices which had grieved Mr. Whipple, and of which he alleged certain members were guilty. The action taken was as follows :

"Whereas it has been represented that this Church approve of Professors of religion continuing amusements untill late hours of the night, also of playing at cards; We think proper to declare the sense of this Church, that we do not approve of the absence of any from their families untill late hours of the night unless upon necessary occasions; neither do we approve of card playing as it is productive of evil to Society and is contrary to the good and wholesome laws of the Government under which we live. Voted in the First Church of New London May 10th, 1792."

This vote of the church, taken over one hundred years ago has never been reconsidered. The church still stands committed to it. The action taken in the case of Titus Whipple seemed to give the impression that the church looked with a lenient eye upon such practices, and it was compelled in self-defense to pass this vote.

Other cases of discipline, for various offences, were taken up. But these given are sufficient to show that care was taken to keep the church free from scandal. Offences like these cited were

promptly dealt with, but at the same time in a spirit of Christian forbearance.

A good many calls were sent to the church, during Mr. Channing's pastorate, to sit on ecclesiastical councils to settle or dismiss, pastors, or to adjust difficulties. Some of these were occasions of great significance and importance. August 27, 1787, an invitation was accepted from the Church of Christ, Bridgehampton, L. I., to sit on a council called for the purpose of ordaining Mr. Aaron Woolworth as its pastor. William Douglas, Jr., was chosen delegate to accompany the pastor. February 1st, 1789, a letter was received from the Church of Christ in Groton, representing "that difficulties subsisted among them which called for the advice of their Christian Brethren." This church was therefore invited to sit on an ecclesiastical council to advise and assist the church in Groton "in their doubtful state." Dea. Timothy Green was chosen delegate with Dea. Robert Manwaring as alternate. May 22, 1803, an invitation was received from the Federal Street Church in Boston to be present by pastor and delegate and "join in a Council to be convened on Wednesday the first day of June next, for the purpose of solemnly separating Mr. William E. Channing to the Pastoral Office in that Church." Mr. Jedediah Huntington was chosen delegate. William E. Channing was nephew of Rev. Henry Channing, and had spent some time in his uncle's family under his instruction. This pastorate, on that day consummated, was destined to figure con-

spicuously in the ecclesiastical history of New England. For the young man who was that day ordained became the leader in the Unitarian schism which took place a few years later. In the nephew was borne the full fruit of the uncle's change of view. October 23, 1805, a council was called, to settle serious difficulties within it, by the church in Mansfield. This church was represented by the pastor and Mr. Guy Richards as delegate. The difficulties arose on account of the views of the pastor, Rev. John Sherman, who had embraced Unitarianism. His popularity was such that he carried with him almost the entire congregation, and a large minority of the church. The marvel is that the church was not wrecked. It was delivered from its troubles by the dismissal of the pastor, which neither he nor the society expected. This council had an important bearing on future events in the First Church.

In this connection may be mentioned another convention, or ecclesiastical gathering, showing the relation between the churches in the county at the time. A letter-missive from the New London County Association was read to the church, and acted on November 16, 1794. "Brother Timothy Green was chosen a Delegate of this church, to join in a convention of Pastors and Delegates from the churches of said County, to meet at Norwich on the second Tuesday in Jany, 1795, for the purpose of consulting on measures to promote union and mutual edification among the churches of this district."

The convention was held, and action was taken which looked to the formation of a consociation. Report of the doings of the convention was made to the church February 1, 1795. "The Convention recommended, that, considering the present state of religion, and the events taking place in the world, the churches should appoint stated seasons for prayer to God, for those blessingss which his church and people need." Up to this point there could be no objection. But the next proposition did not meet with so cordial reception. "It was proposed in convention, to adopt measures to promote nearer union among these churches. * * * It appeared that the proposal contemplated the establishment of a body, consisting of Pastors and delegates, to receive appeals from the churches, and exercise a controuling power over them, in doctrine and discipline." This proposal met with warm opposition in the convention and was defeated by a large majority, as not consistent with the independence of the churches. This church had twice rejected the Saybrook Platform as a rule of discipline, and it could have been depended on to reject this proposal if it had been carried in the convention. No further efforts were made to form a consociation in New London County till after Dr. McEwen was in the field. In 1815 his strong purpose and personality carried it through. But it did not long outlive him.

During the pastorate of Mr. Channing the following deacons were elected: April 17, 1788, Timothy Green and Robert Manwaring; November 13th,

1794, John Arnold; April 17, 1796, Oliver Chapman; January 20, 1799, Jedediah Huntington; September 11, 1803, Guy Richards.

In 1793 a solid silver communion cup was given to the church by Mrs. Elizabeth Richards, widow of Guy Richards. She also left, at her death, a small legacy of forty dollars, with no directions as to its use. A vote taken November 13, 1794 explains what disposition was made of part of it:

"On motion, Voted That the Deacons together with the Persons elected as above [John Arnold and Oliver Chapman] be a committee to consider and determine respecting a proposed alteration of the Tankards belonging to the church into cups, as more convenient for the service of the Table. And the said Committee were directed, if they determined in favor of said alteration, to have the same made, and defray the expense from the surplus of metal in said Tankards, or from a legacy left to this Church by the late Elizabeth Richards dead."

Agreeably to the foregoing vote two of the tankards were altered into cups, as appears from the records. There were then eight silver cups and one tankard. This tankard was also altered at a later date. A list of church furniture made by Mr. Channing in 1787, shows that at that time there were two silver cups given in 1699, two purchased in 1724, one silver tankard given by the Hon. Gurdon Saltonstall in 1725, one silver tankard given by Mrs. Saltonstall in 1726, one silver tankard given by Mrs. Elizabeth Fox in 1742, two pewter flagons, two pewter platters, a folio bible given by Madame Temperance Shaw in 1789, and a baptismal basin

purchased in 1790. The tankard given by Mr. Saltonstall and that given by Mrs. Fox made two cups each. That given by Mrs. Saltonstall was smaller and made one. Thus at the close of the century the church had ten solid silver communion cups, all of which are still in use. March 31, 1796 the church voted that the remainder of the legacy of Mrs. Richards, after deducting expense of altering the tankards, "be applied by the Deacons to the relief of the poor of this church."

During this pastorate collections were taken in the church for missionary purposes. There are on file receipts for money paid by the church to the "Treasurer to the Missionary Society," dated as early as 1793. Before the organization of the Missionary Society of Connecticut in 1798, various pastors of the state were sent into those portions of Vermont, New York, etc., where colonists from Connecticut had gone, to carry to them the gospel. This church seems to have contributed steadily to this object. When the Missionary Society was formed, it became one of the regular contributors to the treasury.

Mr. Channing's change of views took definite shape about two years after his ordination. There were signs as to which way the tide was setting from the first. But some time elapsed before it became evident that he had renounced some of the fundamental doctrines held by the church of which he was pastor, and the churches in the state with which it was associated. One of the decisive proofs of the

radical change which had taken place was, not only in the different flavor of his preaching, from which was more and more evidently absent all reference to the distinctive Trinitarian doctrines, but also in his substituting in place of the creed and covenant in use when he was ordained, one of his own construction, more in harmony with the views which he had recently espoused. The date at which the new profession and covenant came into use is nowhere given. For as has already been said the question of the change was never submitted to a vote of the church. Probably Mr. Channing did not think it wise to put the matter to a test. Nor did the church make any protest against the change. And so Mr. Channing's statement was allowed to take the place of the creed and covenant in use, without challenge. It is significant of the stable character of the churches of this state that not one of them ever went over to the new views; although the pastors of three of them, Mansfield, New Milford and New London accepted these views. For seventeen years this church had a pastor who was a Unitarian. But there is no proof that he persuaded a single member of the church to abandon the old faith. On the other hand the evidences are the other way. For when the matter was brought to an issue by his resignation there was no voice raised against it.

An examination of the profession and covenant which Mr. Channing substituted for the creed and covenant which he found in use, will best illustrate the change which had taken place in his views.

The new statement, which was probably first used about 1789 or 1790, reads as follows :

“PROFESSION AND COVENANT.

In the presence of Almighty God, the searcher of hearts, and before this assembly, you profess your unfeigned belief of the Holy Scriptures as given by divine inspiration, your acceptance of all the doctrines contained in them, and your submission to the whole will of God revealed in his word.

You do now acknowledge the Lord Jehovah, the one living and true God, to be your God; and relying upon divine assistance, do promise to walk humbly with God.

Professing repentance of all your sins, and faith in our Lord Jesus Christ, you sincerely receive him, as he is offered in the gospel, as the Teacher come from God—the High Priest of our profession—and the King and head of the church; believing that there is none other name under heaven given among men whereby you must be saved.

Depending on the Holy Spirit for sanctification, consolation and spiritual strength, and, receiving the word of God as the only rule of your faith and practice, you submit to the brotherly care of this church of Christ, and to the discipline which he hath established in his church.

You do now solemnly give up yourself and all that you have unto God; promising that you will endeavor to walk as becometh the gospel of Christ, that you may give no cause for others to speak evil of it on your account; but that the name of God may be glorified in you.—Thus you profess and covenant.”

It will not require a very close examination to detect the difference between this statement, and the creed and covenant now in use. Mr. Channing omitted all references to Jesus as “the Son of God, equal with the Father;” to the Holy Ghost as a divine person in the Godhead; to all the distinctively

Trinitarian doctrines. It was among the earliest, if it was not the first, formal statement of modern Unitarianism. Dr. Field says of it: "It contains only such doctrines as would have been subscribed to by Unitarians at the beginning of this century." Whatever his views were at the opening of his ministry, it soon became evident that he omitted from his teachings the doctrines of the gospel, as they had always been taught in this church. It is said that he once preached against the doctrine of Christ's divinity, but he was warned that he could not preach such doctrines and remain pastor of the church. He afterwards forbore all polemic discussions, and devoted himself to preaching the moralities of life, with an entire negation of all the evangelical doctrines. The result was a growing indifference to religion which deepened into open neglect of it. The people became indifferent to his ministry.

The uneasiness and growing dissatisfaction, which the pastor's views caused among the people of his congregation, took definite shape, March 23, 1799. As the matter was brought before the church at a meeting held September 5, 1799, its action will best state the case. At that meeting the pastor "informed the church that he had entered a complaint against one of the brethren, that he deemed it improper that he should preside in the church, and desired them to choose a moderator to preside while said complaint was pending." Agreeably to this request Mr. Richard Law was chosen. The church

then proceeded to consider the pastor's complaint, which was read by the moderator, and was as follows :

To the first church of Christ New London.

Henry Channing, Pastor of this church, complains of Robert Manwaring one of the Brethren and late a Deacon in this church, charging him with being the author of a certain writing containing the following words, 'Mr. Henry Channing, we agreed with you to preach Jesus Christ, not John Adams, in that most Holy Place, I mean the pulpit,' which writing was affixed to the Public Sign post in this City, being found on the same on the morning after the public Fast, which was on the twenty-second day of March last; and that the said writing, thus published, is evidently opposed to the spirit of Christian Charity, and was a wicked attempt to bring scandal and Reproach upon the public Labours of the Pastor; all which is submitted to the Judgement of this church.

New London, Aug. 27, 1799.

HENRY CHANNING.

Mr. Manwaring had been cited to appear and was present at the meeting, and heard the complaint against him read. When called upon to answer "he before the Church solemnly Denied that he was Guilty of the charge mentioned in said complaint." The church then proceeded to hear the evidence in support of the accusation, on the one hand, and on the other hand that offered by Mr. Manwaring in support of his solemn denial. The evidence upon which the charge was based was, principally, a comparison of specimens of Mr. Manwaring's handwriting with that of the paper in question. Also some

verbal testimony was given "relative to some corroborating circumstances." Mr. Manwaring also produced specimens of his own handwriting to disprove that he was the author of the offending document. The church after careful and critical examination of the case passed the following votes:

1 Voted—That the Evidence from the Similarity of hands and other Circumstances attending the same, affords a sufficient ground to raise a reasonable Suspicion so as to justify the institution of the Complaint and an Enquiry thereon.

2 Voted—That the Evidence provided in support of the Facts in said complaint alledged is not sufficient to convince our minds that the said Manwaring is guilty, and therefore find he is not Guilty of the charge in said Complaint alleged.

RICHARD LAW, Moderator.

Although Mr. Manwaring was acquitted of the charge, some one was the author of the writing, and some one affixed it to the public sign post. It showed beyond question that the uneasiness on account of the pastor's views was growing into positive opposition to them in the church. But as he did not openly preach these views after he was warned that he could not remain pastor of the church if he did, and as it was held that a minister was settled for life, there was no serious interruption in the harmonious intercourse between him and his people. Indeed it appeared before the council that dismissed him that many of the people were strongly attached to the man. It was not the pastor, but his views to which they objected. So that when the issue was raised by him between an

276 LATER HISTORY OF THE FIRST CHURCH.

increase of his salary, or his resignation, the latter alternative was at once accepted.

This brings us to the events which operated to bring matters to a climax, and to end the pastorate. One was the raising of the question of increasing his salary. The letter of January 21, 1797, which he addressed to the society upon this subject, was received by that body. But no reply was made to it, as we have seen, until March 3, 1806, when the society's letter of October, 1805, quoted in a previous chapter, was delivered to him. So that his request remained without reply for over nine years. February 21, 1806, Mr. Channing, deeply pained at the silence which the society had maintained with reference to his request, and at their evident purpose not to answer it, wrote the following letter, by which the matter, which had so long lain in abeyance, was closed forever.

New London, Feby 21st, 1806.

Gentlemen:

After a painful silence of nine years, it has become necessary for me again to take my pen.

In my letter to the committee of January 21st, 1797, which remains unanswered, I stated with the frankness of an honest man and of a christian minister, my situation, as affected by the insufficiency of the annual stipend received from this society. I regretted that I was obliged to call their attention to this subject, when I could not but presume they were generally well acquainted with the expensiveness of living in this place.

My letter, as I was informed, was communicated to the society at their meeting on the 23d of Jan'y 1797. They voted Sixty pounds to be paid to me, in consideration of the enhanced price of provisions, and postponed the consideration

of my letter, to the annual meeting in April following, requesting the standing committee, in the meantime, to confer with me on the subject. At their annual meeting April 16, 1798, they voted Fifty pounds for the purpose specified in the former grant. Since conferring with the committee in '97, I have had no communication from the society on the subject.

Considering that, in my letter, I had not cast myself upon the charity of the society, but, on the contrary, frankly stated that my own property had been my resource, and, from the whole tenour of my letter, appealing to the principles of equity alone, I flattered myself that with the same frankness they would have met me on the fair and honorable ground of justice. Conceiving that a Minister possesses all the rights of a man, I expressly denied 'any obligation as a Minister, to devote a larger portion of my interest to the support of the ministry here, than any other friend to Religion and the Society.' Professing a 'solicitude for the peace and welfare of the congregation,' I added, 'To these considerations I have already made great sacrifices; but it would be unreasonable to expect or require that I should continue to make them.'

After this communication, in which, with unequivocal expressions of my own views of the subject, are united the professions of sincere attachment to the Society, it was with astonishment and deep sensibility I observed year after year to pass without any communication in reply.

The insufficient compensation received, soon gave place in my feelings to the indelicacy manifested in the silence and neglect with which I was treated. This for a succession of years has multiplied my wounds.

Upon expressing my sentiments in conversation with two of the committee, last September [1805] you suggested that my letter was not designedly neglected, but had been forgotten. This indeed could not be a very pleasant idea to an

278 LATER HISTORY OF THE FIRST CHURCH.

affectionate Minister, but was the most favorable the case admitted.

The subject, as I am informed, was resumed at a meeting of the society Sept 21st, 1805, which had been warned for another purpose.* I have waited till the present time, hoping to have been favored with a line from you, advising me of the result; but none has been received.

I learn, that, as there were but few present on the 21st of Sept. it was thought proper to adjourn to October 7th; that, then, the same reason produced another adjournment to October 14th, and that publick warning was given of the adjournment and of the business before the meeting, that, notwithstanding the notice given, there were only between twenty and thirty present at the last mentioned meeting; that as so small a part of the Society were present, it was thought expedient and voted to postpone the consideration of the subject to the annual meeting in April next.

This postponement was, unquestionably, the only step which could with propriety be taken by the small number present. But, gentlemen, the absence of so large a portion of the parish, when called upon to consider a subject relating to their Minister, which had long been treated with apparently marked neglect, has excited emotions which I never expected to have realized in my connection with this parish.

I am now justified in the conclusion, that the Society are indifferent to my reasonable communications, and indisposed to give me a decent support.

It is to be remembered that, when I addressed to the Committee my letter of January 1797, money had been, for many years, depretiated from one and an half to two and an half for one. The article of wood I purchased for the first winter after my settlement, at one dollar and 58 Cents pr Cord. It has been for a number of years four dollars pr. Cord. Pro-

*The meeting was held with reference to employing "an instructor to teach psalm singing in the Society for one year next ensuing."

visions of every kind have also risen in their nominal value, far beyond what they were at that time.

I could not have supposed that this Society would have suffered their Minister to experience so serious a derangement in his finances, without producing, on their part, the most dignified and liberal exertions. They who know me well, must be sensible that it was far from my wishes that the parish should have done more than they ought and could afford with ease.

In searching after the motives, which influence to this dereliction of their Minister, only two occur to my mind. The first which occurs is, that I have a patrimony, and can make up their deficiency from my own property, that property of which not one farthing was acquired from this parish. But am I to suppose that this large and opulent Society would willingly avail themselves of their Minister's property, and liberality, to make up their deficiency in his support? I confess, it would be with great reluctance that I should attribute to them so dishonorable a motive.

As the only alternative, I am led to the other motive as decisive in the case; which is, that, although the scriptures declare (1 Cor. 9: 14) 'Even so hath the Lord ordained, that they who preach the gospel should live of the gospel,' yet, the services of the present Minister do not entitle him to a support. On this ground, gentlemen, assuredly, I have no disposition to contend, especially when I consider the inefficiency of my labours, within the last seven years, to counteract the evidently declining state of religion and morals in this place. Ardently do I wish this church and congregation may obtain a Minister, whose labours will be more successful and more meritorious.

This Society can not be so unacquainted with me as to suppose my judgment and feelings can acquiesce in this state of things, or in giving them any further trouble in this business. I now request you to inform them, that it is my earnest desire that no further proceedings be had before them on the subject matter of my letter of January 21st, 1797; as the busi-

280 LATER HISTORY OF THE FIRST CHURCH.

ness has already progressed too far in a manner, to me painful indeed.

Wishing you and them at all times, the presence and guidance of the great head of the church,

I am

With Due Consideration,

Your Friend and Minister,

HENRY CHANNING.

Messrs. Guy Richards,

George Colfax and Edward Chappell,

Committee of the First Ecclesiastical Society—New London.

This was not a letter of resignation. But it foreshadowed one which soon followed. It will not be denied that Mr. Channing had good reasons for the keen feelings expressed in the foregoing communication. That the society was able to increase his salary, and that it should have done so, were practically admitted by votes, from time to time, to grant him a gratuity, in view of the acknowledged insufficiency of his support. But votes of this sort were not a definite reply, to his definite request, presented in a dignified, self-respecting, business-like way. Further, the letter of October, 1805, addressed by the committee to Mr. Channing, in response to his letter of January 21, 1797, had not been presented to him when he wrote the letter quoted above. Certainly the neglect of silence, shown to so vital and important a request could not but wound a sensitive spirit. That Mr. Channing was deeply wounded his letter shows. And the excuse that his communication of nine years before had been forgotten could not lessen the pain felt at the neglect.

Such treatment, from such men as those whose names appear, can be explained in no way, but by a growing indifference to religion and its ordinances, begotten by his negative preaching; or by a growing dissatisfaction with the pastor's views; or by both. His preaching, as his letter admits, had failed for the last seven years, to influence men. There can be no doubt that, if he had continued to have the same evangelical spirit which he had on coming here, the result would have been different. In stating the reasons for the treatment which he had received he missed the vital one—his own lack of definite convictions, and failure to present the positive evangelical doctrines.

And this brings us to the second cause leading to his dismissal. Matters came to a climax in the council at Mansfield in October, 1805. It seems altogether probable that, if the Mansfield incident had not occurred, the salary question would not have resulted in the dissolution of the pastoral relations. Mr. Channing was moderator of the Mansfield council. While acting in this capacity, he so conducted himself as an advocate on behalf of Mr. Sherman that the Association of New London County passed and placed on record resolutions declaring "that they would not exchange pulpits with a man who denied the doctrine of the Trinity, of the divinity of Christ, or of the personality of the Holy Spirit." These resolutions were aimed at Mr. Channing, and he evidently so understood them. The position in which they placed him was peculiar.

If the church and parish were in sympathy with the action taken by the Association, there would be but one course open before him. The letter of February 21, 1806, may be regarded as a test. It left the way open for him to resign or remain, as the case might require.

The letter of February 21, 1806, called forth from the society's committee the following :

New London Feby 27, 1806.

Revd and Dear Sir

Your favr of the 21st Instant addressed to the Comtee of the first Ecclesiastical Society in this Town, was received by us a few Days since, we have attended to the Subject matter of the Letter and shall be very happy to have an interview with you at your House whenever it shall be agreeable to you to receive us.

We are with much respect and esteem

Yr. friends

GUY RICHARDS	} Society Comtee.
EDWD CHAPPELL	
GEORGE COLFAX	

To this Mr. Channing responded promptly, fixing a date for the proposed interview. The reply is as follows :

New London Feby 28th, 1806.

Gentlemen:

Your favour of the 27th Inst is received, in which you propose an interview with me, whenever it shall be agreeable to me to receive you.

As I have ever been happy in seeing my friends, it will be agreeable to me to see you, at my house, when it may be convenient to yourselves. If next Monday evening will consist with your business, I will remain at home and shall be happy in waiting on you.

I am

Respectfully Yor St.

HENRY CHANNING.

Messrs. Guy Richards
Edward Chappell
George Colfax

Committee of First Eccles. Society N. London.

Accordingly the interview took place at the residence of Mr. Channing, on the Monday evening proposed, which was March 3, 1806. An account of it was given by Mr. Channing to the council which dismissed him, which was spread upon the records of the church. It appears that the committee apologized for not writing him after the society meeting the previous October. The reasons given were, the absence of one of the committee at the General Assembly, and the sickness of the grandchild of another. However, it must be kept in mind that a letter had been prepared, which seems never to have been sent to Mr. Channing. At this interview the committee told the pastor that the society would, without doubt, make him "a grant of all their surplus funds which would then be in the treasury, which would amount to about Fifty Pounds Lawful Money." Mr. Channing says: "I answered that money was now out of the question; the long continued apathy and neglect of the society were paramount considerations; that my feelings were deeply wounded by their conduct, and my confidence in the society destroyed; that it was evident our connexion could no longer consist with harmony, peace and usefulness. I informed them that it was proper I should now frankly state, that my letter was designed as introductory to the final step, and that it was my intention to write them before the annual meeting in April, and propose the dissolution of my ministerial relation to this Society." The committee protested against this, assuring Mr. Channing

that the step would give a serious shock to the society; that the people were strongly attached to him as their minister, and that the harmony of the congregation under his ministry was not surpassed by that of any society in the state. Mr. Channing in reply assured the committee of his tender attachment for the church. He had entered upon the pastorate at a time when the society was in an unsettled state, and that he had sought to nurse it tenderly as a child. He further assured them that the proposed step would cost him a bitter pang, but he was satisfied that no other step was open to him, adding that his "health was injured to an alarming degree, and mutual confidence and harmony could not easily be restored." As the conference came to an end, the committee handed to him the letter of October 1805, which he should have had five months before. It was evident, after this interview, that the request for a dissolution of the pastoral relation was the next logical step. And it came in the following letter:

New London March 27 1806.

Gentlemen:

My letter of the 21st of February last, has brought to your recollection the proceedings of this Society relating to my letter of January 21st, 1797. With that undisguised frankness which I have ever maintained in my intercourse with this people, I expressed my sentiments and feelings as affected by the inattention and marked neglect which I had experienced.

Immediately upon learning the general neglect of the Society to attend the adjourned meetings in October last, as stated in my letter, I could no longer hesitate in deciding

what I owed to myself as the only surviving parent of a young family and as a minister of Christ, who might be said to have robbed other churches more necessitous, to do you service.

The recollection of past services revives. The first and best of my days have been spent here. I can not boast of great talents, but such as they were, they have been devoted, as far as a feeble constitution would permit, to the spiritual and temporal interests of this people. Often have I gone, with my life in my hands, to minister to the sick and the dying, and to bind up the broken-hearted. In my publick services, and in my private walk, I have not veered with every wind that blows; but, having the truth alone in view, and aiming at the glory of God in the conversion and eternal salvation of sinful man, I have studied to preach the truth, with plainness of speech, not fearing your censures nor courting your applause. To this church and congregation I now appeal as witnesses in my behalf, while applying to myself the words of an Apostle; (1 Thess. 2: 4, 5) 'But as I was allowed of God to be put in trust with the gospel, even so I have spoken, not as pleasing men, but God, who trieth our hearts. For neither at any time used I flattering words as ye know, nor a cloak of covetousness; God is witness.'

I have not been unmindful of the words of St. Paul, Acts 20: 24, when assured that bonds and afflictions awaited him. It is doubtless within the recollection of many, with what evangelical fervour they were enjoined by my venerable spiritual father President Stiles, [of Yale College] on the day of my ordination in this Church. Conscious of manifold sins and infirmities, I have still endeavored to keep them in view, and, with the independent spirit of this Apostle, to say: 'But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'

I am sensible that if I have thus faithfully and honestly conducted, I must have wounded the pride of some, and, probably, excited malevolent feelings towards me. Such may now be gratified by the step I am taking.

286 LATER HISTORY OF THE FIRST CHURCH

My ministry has been protracted beyond the average life of Ministers, which has been correctly estimated at sixteen years; as it is nearly twenty years since I began to persuade this people to be reconciled to God. This period is beyond what I anticipated, when I considered your feeble and unsettled state, at the time I received the charge, also as the sickness of former days had admonished me not to calculate on a life of many years. Here I cannot but recollect, with thanksgiving to God, that my services have not been interrupted by sickness, more than two or three days since my residence in this place.

While, by every attention, I have endeavored to cherish mutual complacency and good will, I have, with regret, observed an impregnable barrier in the narrow selfish feelings which so evidently predominate. Hence, while my publick labours, and my visits from house to house have left scarcely an abiding impression in favor of godliness, in the proceedings of the Society I have experienced cold indifference and unfeeling neglect. If this be my situation at the present period of life, dreary must be the prospect of declining years. Indeed I do not expect to see many more years, but I am convinced from effects already produced, that my health and life would be an early sacrifice to the continuance of my connection with this church and congregation.

You will not accuse me of being wanting in patience and forbearance. The last nine years can not be easily forgotten; their testimony is before you. There is a point beyond which, the exercise of patience under injuries, ceases to be a virtue, and might in a case like the present, give countenance to the remark of the enemies of revelation, that the religion of Christ would not suffer us to assert our rights, but required us to be temporizing, pusillanimous and submissive to continued wrongs.

Had I nerves of iron and an heart of adamant, I should then be formed to regard with indifference both your state and my own. Possibly you may think it your unhappiness to have a Minister who feels too much. You have not com-

plained of his sensibility when his heart has melted under your sorrows; and can you ask him to be indifferent to his own?

But it is unnecessary further to attempt exciting your attention to my concerns. After weighing the subject deliberately and prayerfully, the result is, the fullest conviction, that, to retire has become a sacred duty. My usefulness and health with the happiness of my remaining days, and your harmony and lasting peace, unite in urging it. I therefore now propose to this Society, that the important relation I sustain, as the Minister of this parish, be dissolved as soon after the expiration of the current year of my ministry, as it can be effected.

I ask to be favored with a written communication in answer to this proposal, that I may lay it before the Church for their concurrence, and take the ecclesiastical course usual in our Churches, to complete the dissolution.

I close in the words of the Prophet; 'I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God.'

Your Friend and Minister,

HENRY CHANNING.

Messrs. Guy Richards, Edward Chappell, and George Colfax,
Committee of the First Ecclesiastical Society in New London.

This is a remarkable letter. Its points of strength, as well as of weakness, are conspicuous. His provocation was great. However, we cannot but believe that, such men, as those to whom the letter was addressed, felt that they had a reason for the course which they pursued. The society should have definitely replied to his letter of 1797, and that too at once. If they felt that they could not, for any reason comply with the request, it would have been better to say so, and give the reason. It may be

that a regard for Mr. Channing's feelings caused them to keep silence. It is certain that a feeling of indifference prevailed. But this indifference was the fruit of his views and preaching; a fact which he failed to see. He did recognize that there had been a growing separation between him and the people, but he failed to see that the principal cause was in himself. He speaks of his forbearance and patience. But he did not recognize the fact that the church and society had exercised patience with him for more than seventeen years, while he preached a faith alien to that which he was called and ordained to preach. Long before he did he should have taken this step; should have frankly stated to the church his change of views, and given them the chance to say whether they wanted the views, which he had adopted since his ordination, preached in their pulpit. If the society failed on the one hand, he failed as signally on the other. The passages in the letter, which reproached the people, were unworthy of the occasion. The generous character of the men, whom he accused of narrow selfish feelings, appears from the fact that no reply was made to his severe strictures upon them, except to disclaim them before the council. They were allowed to pass in dignified silence, and were answered in the gift, noted in the previous chapter, which some of them made to him after his dismissal.

His letter of resignation left but one course open to the society, and it was promptly taken. At a

meeting of that body, held April 14, eighteen days after the letter was written, "the society then took into consideration the subject of the Rev'd Mr. Channing's Letters addressed to their committee dated the 21st of Feb'y and the 27th of March wherein he requests a dismission from this society as their Gospel minister, and thereupon passed the following vote, viz :

"Whereas the Rev'd Mr. Channing hath, by his letter of the 27th of March A. D. 1806 proposed and requested that his connection with this Society as their Gospel minister be dissolved on the close of the present year of his ministry ending the 17th day of May next; thereupon

Voted that the connection between the Rev'd Mr. Channing as a Gospel minister and this Society be considered as dissolved from and after the 17th of May next; and that the Committee communicate the same to him in writing."

Voted that the Society Committee be requested to procure some person to supply the pulpit, as occasion may require and with a view to the settlement of a minister in this parish."

The letter of resignation was imperative. The action of the society seems to have been unanimous. In compliance with Mr. Channing's request, and with the vote, a written notice of the society's action was communicated to him by the following letter :

"New London, First Society
April 26, 1806.

Reverend Sir:

Your letters to the Society Committee of the 21st of February and 27th of March last, were laid before the Society at their annual meeting on the 14th of April inst. when the following vote was passed."

Then follow the votes as given above, and the letter was signed by the committee of the society for that year, Guy Richards, Jedediah Huntington, George Colfax, Edward Chappell, and Jacob Gurley. In reply Mr. Channing wrote as follows :

New London April 29, 1806.

Gentlemen:

I am to acknowledge the receipt of your favour of the 26th Inst. which was delivered soon after my arrival from New York.

Your letter communicated a copy of the vote passed by the Society, at their annual meeting on the 14th Inst. acceding to my proposal for a dissolution of my relation to this parish, as their Minister.

As my dissatisfaction arose from indisputable facts, I am happy in observing that my statement is acquiesced in as correct. I am also much gratified that the society so far respected my sentiments and feelings, that they acceded to my proposal with so much unanimity. I shall now have the satisfaction of reflecting, that I left them in harmony and peace, and that it will be chargeable to themselves alone if they suffer feuds and divisions to prevail among them. Sincerely do I pray for their peace and prosperity, and that there may be a generation here to serve the Lord, so long as the sun and moon endure.

I shall lead the Church to the preparatory steps; and, as the seventeenth of May falls on Saturday, shall endeavor to have my relation to the Church and congregation dissolved by an Ecclesiastical Council, in the week after.

As this is, probably, the last written communication I shall make to you, in your official capacity, I take this opportunity to return my thanks for every expression of polite and friendly

attention received from you individually and as the committee of the First Ecclesiastical Society

With an affectionate adieu I subscribe,

Respectfully Yours

HENRY CHANNING.

Messrs. Guy Richards, Jedediah Huntington, George Colfax, Edward Chappell, and Jacob B. Gurley Committee of the First Society, New London.

The pastor's resignation, and the society's action thereon were communicated to the church at a meeting held May 4, 1806, by Mr. Channing himself, with the request that the church would also consent to the proposed "dissolution of the pastoral relation to this Church, and concur with him in calling an Ecclesiastical Council for the purpose to convene in this parish on tuesday the 20th of May instant." In obedience to this request it was "Voted, that this church consent that the pastoral relation of the Rev'd Henry Channing to this Church be dissolved; and that a Committee be appointed to concur with him, in behalf of this Church in calling an Ecclesiastical Council according to his request." Deacons Guy Richards and Jedediah Huntington were chosen as that committee.

The calling of the council, and the selection of it, then as now, was a matter in which the church took the lead. This was the first council which this church had ever called for such a purpose, and it was at this time one hundred and sixty-four years old. No copy of the letter issued is preserved, or on record. Nor is there any record of the churches.

which it was voted to invite. However we know, from the records, what churches were represented, and by what pastors and delegates. The council met in New London, May 20, 1806, "at the house of Jedediah Huntington Esqr." convened "by Letters Missive from the First Church of Christ in said place, for the purpose of dissolving the ministerial relation between Revd Henry Channing and the said church and society." The council was constituted as follows: the church in Preston, Rev. Levi Hart D. D., pastor, and Daniel Morgan Esqr. delegate; the church in East Haddam, Rev. Elijah Parsons, pastor, and Doctor Thomas Mosely, delegate; the church in Newport R. I., Rev. William Patten, pastor, and Mr. John Mun, delegate; the Second Church in Norwich, Rev. Walter King, pastor, and John Lanman, delegate; and the church in Lyme, Rev. Lathrop Rockwell, pastor, and Deacon John Griswold, delegate. The council was organized by the choice of Rev. Levi Hart, D. D. as moderator, Rev. Walter King, scribe, and Rev. William Patten, assistant scribe. Levi Hart and William Patten were on the council which ordained Mr. Channing. After prayer by the moderator the council proceeded to the business in hand. The foregoing letters were laid before it. Mr. Channing made his statement, quoted above. The committee also made a statement saying that they had paid Mr. Channing in full, the sum agreed upon, and disclaiming the selfishness and indifference which the pastor's words implied. The council, upon deliberation arrived at the following result:

"Being furnished with the various documents relating to the subject submitted to their judgment, and having examined them; and having likewise heard and considered the explanatory remarks of Mr. Channing and the Committee; the Council, though deeply affected that they are under necessity of deciding in a case so momentous, and at the same time so afflictive, have come to the following result;

That, if the leading members, of this church and society had paid greater and more seasonable attention to the early dissatisfaction of their Pastor, respecting his support, and if mutual and friendly conference had taken place between him and them on the subject, there is reason to believe that a happy union might still have subsisted, and his usefulness and comfort, and the religious and temporal interest of the Congregation been promoted. Though on this ground the Council would gladly act the part of a mediator, and be instrumental of the continuance of Mr. Channing in his pastoral relation; yet from the progress of the measures, and the present state of the case they are unanimously of opinion that it is expedient the relation should be dissolved. They therefore declare, that, agreeably to the request of Mr. Channing, and the votes of this church and society, his relation, as their Pastor is dissolved.

They unanimously and affectionately concur in recommending him as a Minister in regular standing in the Church of Christ, and pray that he may be eminently useful and happy.

And they humbly and tenderly commend this Church and Society to the Great Shepherd; praying that they may be subjects of his special care, and of all temporal and spiritual blessings, and especially that they may be furnished with a Pastor who shall come to them in the fulness of the blessing of the Gospel of Christ.

Voted as the result of Council.

LEVI HART, Moderator.

Attest. WILLIAM PATTEN, Assist. Scribe."

Thus was brought to a close an unhappy episode in the history of this church. The real cause of the difficulty does not appear in the result of the council. But facts enough have been brought to light, in the course of this narrative to show that the difficulty was deeper and more serious than the question of salary. Dr. Field says, "it seems singular that he should have remained here twenty years and not have impressed his peculiar views on the minds of any, as we have no evidence that he did. His pastorate shows that a ministry devoted to preaching the mere moralities of life with negations in respect to evangelical doctrine, will have no strong hold upon the people, but will be ever growing weaker and weaker in its influence."

After his dismissal Mr. Channing continued to reside in New London for some time, after which he removed to New York to live, it is presumed, with his children. He was never settled again. Dr. McEwen says that "he became a wandering apostle of the theology to which he gave himself a martyr."

Two churches of other faiths were planted during his ministry; the Methodist Church in 1793, and the First Baptist in 1804. Of the causes which led to the introduction of Methodism into the state about 1789, another says "our Methodist brethren, if called on for their honest convictions, would probably assign, first and mainly, the formalism, the worldliness, and the want of piety, in the prevailing order," which was Congregational.

The first appearance of Methodism in New Lon-

don was in the year 1789, when Jesse Lee came through Connecticut, and laid the foundation of this order for the state and the whole of New England. His first sermon was preached at the court house September 2. He was here again in 1790. He was cordially received by members of the Baptist denomination, of which there was no church here at the time. In 1791 Bishop Asbury preached in the court house. Class meetings were instituted at the house of Richard Douglas, who, with his wife, was among the first converts to Methodism. The New London circuit was instituted, and the church constituted in 1793. The first house of worship was built on the site now occupied by the house of the late Nathan Belcher. Methodist street perpetuates its memory.

The First Baptist Church was constituted in February 1804, by about fifty members of the Baptist Church in Waterford, who were living in New London. The first house of worship was on Baptist rock, about at the corner of Pearl and Union streets. Both churches, organized during the pastorate of Mr. Channing, have been valuable additions to the spiritual forces of the city.

Mrs. Channing died September 6, 1798 and left Mr. Channing with a young family to care for. He did not marry again. Nine children were born to them, four of whom died in infancy. They were as follows :

HENRY WILLIAM was born August 5, 1788, was baptized September 21, graduated from Yale Col-

lege in 1807, became a lawyer in New York where he died in 1866, aged 78.

THOMAS SHAW was born October 23, 1789, was baptized December 13, and became a merchant at Catskill N. Y.

MARY ANN the only daughter was born May 11, 1791, was baptized July 24, and died August 2.

WALTER MCCURDY was born October 27, 1792, was baptized December 16, and died August 13, 1793.

WILLIAM was born January 31, 1794, was baptized April 6, and became a physician in New York, where he died unmarried.

EDWIN was born February 9, 1795, was baptized April 5, and became a merchant in Cincinnati, Ohio.

JOHN MCCURDY was born January 19, 1796, was baptized April 10, and entered the United States Navy. He died unmarried.

ALEXANDER STEWART was born October 3, 1797, was baptized October 8, and died October 9.

WALTER was born October 3, 1797, was baptized October 8, and died October 11.

None of Mr. Channing's descendants remain in town. Channing street, which runs through property which he once owned perpetuates the memory of his name.

Here ends the records of a pastorate which, in some of its aspects, was conspicuous. It marked the beginning of worship on the present site. It was remarkable for the men who were its chief sup-

porters. It was noteworthy, as being the only instance in which a pastor of this church abandoned the faith which he was ordained to preach. It was remarkable in the fact that for seventeen years its pastor was an avowed Unitarian, but did not win to his views, so far as is known, a single member of his church, which still clung to the faith on which it was founded in 1642, and thus showed those staying qualities which have always been peculiar to it. It is also worth noticing that the church was not divided by the departure of its pastor, but still stood as a unit, ready for the next man.

In his letter of resignation he expressed the conviction that his remaining days on earth would be few. But in this he was mistaken, for he lived thirty-four years after his dismissal from the church, and died in New York, August 27, 1840, aged eighty-one years.

XI.

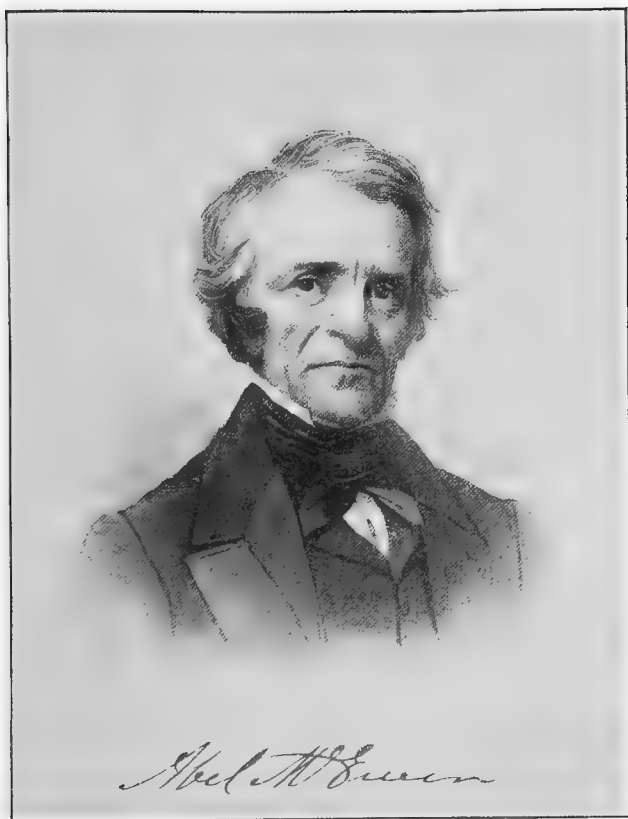
THE MINISTRY OF ABEL MCEWEN, D. D.

October 22, 1806—September 7, 1860.

THE PARISH.

At the meeting of the parish, at which Mr. Channing's resignation was accepted, it will be remembered that the society's committee were instructed to secure some one to supply the pulpit with reference to permanent settlement as pastor of the church. In obedience to this instruction the committee began the search, which was soon rewarded. For July 14, 1806, less than two months after the dismissal of Mr. Channing, the society "Voted unanimously that this society do give Mr. Abel McEwen a call to settle in the Gospel Ministry in this Society; and that they offer him six hundred and seventy dollars per annum as long as he shall continue their minister, together with the use of the parsonage House and lands on the conditions annexed to the Gift of said House and Lands by Thos. Shaw Esqr., the Donor. Voted that the society committee wait on Mr. McEwen with a copy of this vote and request his answer."

In the records of the church is the following entry: "At a meeting of the church, 20 July 1806 Voted, unanimously, that we do approve of the ministerial labors of Mr. Abel McEwen, and in concur-



rance with the vote of the society passed on the 14th of this month do, unanimously, invite him to a pastoral relation with this church. Voted that Deacons Jedediah Huntington and Guy Richards be a committee to make known these proceedings to Mr. McEwen.'

Dr. McEwen's reply to the joint call of the society and the church is as follows :

To the First Ecclesiastical Society in New London; and to the Church comprised in sd Society.

Your concurrent and unanimous invitations, given me to settle with you in the Gospel Ministry, and in a pastoral relation with the church, have called my attention to a subject serious in its nature, and momentous in its consequences. Sensible that the apparent will of providence ascertained from a consideration of my own circumstances, and the circumstances of the Church and Society, can alone justly guide me to a decision, I have sought divine direction and the advice of pious and judicious councillors, while preparing to make you this return. Of the competency of the support which you propose for me you are the best judges. Persuaded that your intentions in determining it were generous, I am willing to rest my hopes in case of any unforeseen necessities, on the same generosity and kindness.

Hoping that the Church and Society have formed just opinions of my theological sentiments, of my qualifications and character as a preacher of the gospel, as a man and as a candidate for the pastoral charge; relying on your prayers for my faithfulness, on the countenance and assistance which you can afford me in discharging the duties of a clergyman at this trying day, and on your candour and charity to forgive the imperfections of my life and performance, and praying for the direction and support of divine Grace, I comply with your invitation.

September 23, 1806.

ABEL MCEWEN.

On the seventh of October, the following vote was passed. "This society having, on the 14th day of July last given Mr. Abel McEwen a call to settle in the ministry, and he having, in his answer of the 23rd of Sep'r, complied therewith; voted, that his ordination take place on Wednesday the 22nd of this month and that the Society Commee make such preparations as may be suitable on the occasion." The following action of the church was taken at a later date: "At a meeting of the church 12 Octo 1806. Mr. Abel McEwen having accepted the call of this church to enter into the pastoral relation, and the society having appointed Wednesday the 22d inst. for the solemnization of his ordination, Voted that the ordaining council consist of the pastor and a delegate from the following churches viz: the church in Yale College, in the towns of Goshen, Norfolk and Lyme, and those belonging to the association in which this church is comprised, and that the officers of the church send letters of invitation as usual. Voted that this church do concur with the desire of our Pastor elect in the observance of a day of fasting and prayer, on the Friday following as preparatory to the ordination." As the twelfth was on Sunday, "the Friday following" was the seventeenth, when, we may suppose, the proposed season of prayer and fasting was observed. This was surely an auspicious beginning of a pastorate destined to be the longest hitherto in the history of the church, and to exert a powerful influence not only on the church, but also on the en-

tire community. It can not be doubted that its success was due in part to the fact that it was thus prefaced by prayer.

Dr. McEwen had graduated from Yale College in the famous class of 1804, with the highest honors. In college he came under the instruction and influence of Dr. Timothy Dwight, who was at the height of his power and fame. Dr. Dwight had done valiant service for the truth, in battling with the infidelity which had flooded the country after the war of the Revolution. Dr. McEwen felt the touch of this great mind, and it had a commanding effect upon him, which he took with him into his life-long pastorate. The instruction which he received from this champion of the Faith peculiarly fitted him to correct the spiritual conditions in which the last pastorate had left the church. As has been said of Jonathan Edwards, with relation to the spiritual atmosphere of his times, so may it be said of Dr. McEwen, that into the existing conditions in this church his preaching came as a purifying stream from a divine fountain to counteract the scheme of justification by one's own virtues, which had so long had the ascendancy in the teachings of this pulpit.

After graduation he spent two years in theological study, first under Dr. Dwight, and then under the famous Dr. Asahel Hooker of Goshen, whose parsonage was the theological seminary from which a number of eminent pastors went into the ministry. At the same time that he received the call of this

church, he had other invitations to other important churches. But Dr. Dwight thought the conditions of this church at that time demanded such a man as Dr. McEwen. Accordingly acting on the advice of his friend and former instructor, he accepted the unanimous and hearty call of the church and society.

Upon the day fixed by the concurrant votes of both bodies, October 22, 1806, the ordination services took place. The following entry upon the records of the church, relates to that important event:

“The result of an Ecclesiastical Council.

At an Ecclesiastical council convened by letters missive at New London Oct. 21st, 1806 for the purpose of setting apart Mr. Abel McEwen to the work of the ministry over the first chh and Society in sd Town,

Present Rev. Messrs. Levi Hart D. D., [of Griswold], Jonath Murdock [of Bozrah], Timothy Dwight D. D., Joseph Strong [of the First Church in Norwich], Samuel Nott [of Franklin], Lemuel Tyler [of Preston], Abishai Alden [of Montville], Salmon Cone [of Colchester], Lathrop Rockwell [of Old Lyme], Levi Nelson [of Lisbon]. Delegates, Dea. Andrew Huntington from Second Chh in Preston, Dea. John Backus from the 1st chh in Norwich; Mr. Asa Woodworth from the chh in Bozrah; Dea. Joshua Witter from the chh in Franklin; Mr. William Coit from the 2d chh in Norwich; Dea. Jonah Witter from the 1st chh in Preston; Dea. Nathaniel Otis from the chh in Montville; Dea. David Kilbourne from the 1st chh in Colches-

ter; Dea. John Griswold from the 1st chh in Lyme; Mr. William Adams from the 1st chh in Lisbon. Mr. Strong was chosen Moderator; Mr. Nott scribe." The usual papers relating to the call, with Dr. McEwen's answer to it, also papers relating to the candidate's standing as a member of the Christian church and to his licensure to preach the gospel, were duly presented, and declared satisfactory. The council then proceeded to examine the candidate "in natural, revealed and experimental religion, and into his views of entering into the work of the ministry." The examination occupied the whole of the day. The doings of the council say that "after examination the council voted unanimously that they were satisfied with respect to his qualifications." It was then voted to proceed to his ordination the next day. Wednesday morning, October 22, at ten o'clock, the council met for the ordination services. These were held according to the following order: Rev. Lemuel Tyler offered the opening prayer. Rev. Timothy Dwight, D. D., preached the sermon. Rev. Dr. Hart and Rev. Messrs. Murdock, Nott and Rockwell were chosen to impose hands in the solemn act of ordination. Rev. Jonathan Murdock offered the ordaining prayer. Rev. Joseph Strong gave the charge to the pastor. Rev. Salmon Cone gave the right hand of fellowship. Rev. Abishai Alden offered the concluding prayer. Dr. McEwen was now the duly constituted pastor of the church, in which office he was to remain, as pastor, or pastor emeritus, until his death.

January 21, 1807, he was married to Miss Sarah Battelle of Torrington. Dr. Noah Porter says, "Dr. McEwen was honored and happy in his domestic relations." He doubtless took his bride to the parsonage on Main street, for its use was voted to him in the call; and at a parish meeting held April 18, 1808, the committee of the society were "empowered and directed to lease to the Rev. Abel McEwen, their ordained minister, the Parsonage house lands and appurtenances agreeable to the directions of Mr. Thomas Shaw in his deed or deeds of donation or devise to said society." The house still stands on Main street next south of the site formerly occupied by the dwelling of Governor Saltonstall. Dr. McEwen lived here till about 1834, when he bought the house now occupied by Dr. Braman, where he lived till his death in 1860.

April 18, 1808 the parish passed a vote looking towards the accumulation of a fund for the support of the gospel ministry in this society. It reads as follows: "Voted that all future appropriations and subscriptions for a fund for the support of the gospel ministry in this society be accepted and appropriated as a fund for the support of the gospel ministry in this society, and further that the annual interest of the same be hereby appropriated as an increase and addition to sd fund and become a part of the same until this society shall vote to apply the interest thereafter to accrue to the support of the ministry aforesd." April 23, 1810, it was "voted that in the future whenever there shall be a surplus

in the hands of the Treasurer either from sales of pews, donations or otherwise, it shall be the duty of the Treasurer, under the direction of the societies committee to subscribe the same from time to time to some Bank in this State to become a permanent fund towards the support of the ministry of said society." As this vote was "rescinded and made of no effect," by vote of the society April 22, 1811, it appears that the effort to create a fund for the purpose named did not meet with success.

April 24, 1809, it was "voted to add to Mr. McEwen's salary the sum of Two hundred dollars, making the same Eight hundred and Seventy Dollars, exclusive of the Parsonage house and lands." The value of the house and lands was estimated at a sum which made Dr. McEwen's salary one thousand dollars a year—the amount at which it remained throughout his pastorate.

It is worthy of note that the sale of the pews in 1807, the year following Dr. McEwen's ordination realized nearly a hundred pounds more than in 1806. The amounts received in pew-rentals during his ministry varied from \$843.15 in 1808 to \$1898.00 in 1854. It will be interesting also to note who were some of the pew holders in 1806, when Dr. McEwen was called. Winthrop Saltonstall, Nathaniel Richards, Jacob B. Gurley, George Colfax, Jonathan Brooks, George Chapman, Samuel Belden, Guy Richards, Elias Perkins, Nathaniel Otis, Chester Kimball, Samuel Chaney, Amasa Learned, William Tate, Lyman Law, Charles Bulkeley, Samuel Hurl-

but, William Richards, Jedediah Huntington, Edward Chappell, Thaddeus Brooks, Peter Richards, John Way, Marvin Wait and others. The receipts from the sale of pews in the year referred to were £222-19-6 and the price of pews ranged from three shillings to nine pounds.

At a meeting of the society held April 21, 1817, it was "voted that Jacob B. Gurley, Esqr. Elias Perkins, Esqr. and William P. Cleveland Esqr., be appointed a committee and agents for this society, for obtaining from the Secretary of this state their proportion of the sum appropriated by the legislature at their last sessions to the societies of this denomination." The following facts concerning this money were obtained from the secretary of state:

"The records of the doings of the Legislature show that at the October session of 1816, the General Assembly passed 'An Act for the Support of Literature and Religion,' by which 'the Balance due to this State from the United States on account of advancements made by this State for general defence during the late war (1812) when received was to be appropriated for the support of Religion and Literature in this State.' It was further provided that 'one third part of what shall be received be appropriated for the use and benefit of the Presbyterian or Congregational denomination of Christians, to be by them applied for the support of the Gospel in their respective societies in proportion to the amount of their lists which shall then have been last perfected.' At the May session of 1817 it was voted,

in an Act in addition to the above, that the Committees of the several Presbyterian or Congregational societies should make up and transmit to the State Treasurer by October 1, following, the lists and ratable estate of said societies, and that no payment to said Presbyterian or Congregational societies should be made until the rising of the General Assembly in October of that year." The money was collected from the United States. The committee of this society, named above, were appointed to comply with the provisions of the act and secure the sum apportioned to it according to its lists. No record of the fact appears on the books of the society, but doubtless the money was obtained, and the treasury of the society was thus replenished. It was further strengthened by a legacy of one thousand dollars left to the parish by Mrs. Harriett Lewis. March 22, 1819, it was voted, "that this society with grateful and affectionate remembrance accept the legacy of One Thousand dollars, bequeathed by Mrs. Harriett Lewis in her last will and Testament, and that Wm. P. Cleveland and Peter Richards be a committee to carry into effect the intention of the Testatrix."

The meeting-house had now been in use almost thirty years, and was in need of repairs. April 17, 1815 the society committee were "instructed to examine into the State of the Church, and make such repairs in the Steeple, and other parts of the same, as may be necessary for its security and preservation." The paper drawn up for subscriptions to-

wards the needed repairs on the meeting-house is in existence. The sums subscribed ranged from one dollar to three hundred dollars, and amounted to \$1212.50 Appended to the list of donors is this: "the above and foregoing subscription was rec'd from each of the subscribers as set to their names respectively, and appropriated by the society's committee for years 1816 and 1817 in repairs of the Meeting House, making fence round the House etc., etc., as per the accounts on file, in the hands of the society clerk." April 27, 1818 it was "voted that the Society Committee be authorized to build a fence before the Meeting House yard, of such materials, and in such manner, as they may judge proper for the best interest of the society and make such other repairs as they may think necessary."

In 1828 the house of worship again needed repairs and a subscription was made for that purpose. There were twenty-two subscribers of sums from five to fifteen dollars; in all amounting to one hundred and seventy-nine dollars. These sums were used for the purpose specified, and the account settled January 31, 1829.

April 18, 1808 the following vote was passed, "Voted that the societies Committee be authorized and empowered to purchase for the benefit of this Society an house if they think proper, provided the same do not exceed the sum of five hundred Dollars, to be owned by the Society, etc." This was the sexton's house, and it stood on the lower corner of the lot on which the present Parish House stands.



INTERIOR OF THE OLD CONFERENCE OR SESSIONS HOUSE.

Early in the ministry of Dr. McEwen weekly meetings for conference and prayer began to be held. At first they were held from house to house, as there was no building for that purpose. Early in 1819 the necessity for such a structure was so strongly felt that a movement was begun, which was carried out, for the erection of what was called a "Sessions House." The first step taken was a subscription for the erection of such a building. Then the following vote was passed January 5, 1819; "Whereas a subscription to build a Session House for this society has been effected; Voted that said house be erected and built on this Society's Land Southerly of the Sexton House, and that a Committee be appointed to effect the same." Chester Kimball, Frederick Miner, and Benjamin Brown were chosen as that committee. The subscriptions for the erection of this building ranged from one dollar to ninety-five dollars, and altogether amounted to eight hundred and sixty-five dollars. In addition to this was a donation of three hundred dollars from the estate of Mrs. Harriett Lewis, and two dollars for dirt sold to Chester Kimball. The total receipts were \$1,108.35. The entire cost of the Session House was \$1,166.74, leaving a small balance. The house seems to have been built by C. Brown and E. S. Babcock, whose bill was eight hundred and fifty-two dollars and ninety-five cents. It stood on the site now occupied by the Parish House. March 22, 1819 it was voted to suspend, for the present, "the further consider-

ation of blinds for the Sessions House." In order to build this structure it was necessary to acquire a little more land. So the society voted to "accept the exchange of land made with Chester Kimball," who lived in the house just south of the Parish House. July 30 of the same year it was "Voted that license be granted to the Teachers of the Sunday Schools to meet at the Sessions House untill the annual meeting in April next, unless the Society or their Committee, should think proper to deny them the privilege, previous to that time." Then the building was at this time completed and ready for use. It served the church more than fifty years, until the present Parish House was built. It still stands, as a dwelling house, and is No. 11 Church street.

The method of heating in those days was by a stove in which wood was burned. The unsightly stove-pipe, straggling through the church from the stove to the chimney, adorned at intervals with basins to catch the drippings of creosote, was a sight which greeted the eyes of the worshiper, as he took his seat in the house of God on Sunday morning. Nor was the heat thus generated always a sufficient antidote to the extreme cold. However, the Sessions House was warmed by a large square box stove, whose capacity for heating was surprising.

Several matters which are now considered within the province of the church to decide, were settled by vote of the parish in the period now under review. It is generally agreed now that the church

has the exclusive control of the services of the house of God, such as taking the initiative in the calling of a pastor, the supply of the vacant pulpit, the fixing of the times and order of public service etc. But at a meeting of the society held April 14, 1823, it was "voted that the service in the afternoon from the first Sabbath in May to the first Sabbath in October, both inclusive, commence at half past two o'clock." April 8, 1822 the society "voted that the contribution at the close of the service on Sabbath Afternoon be henceforth discontinued." It will be remembered that similar votes were taken by the same body, during the previous pastorate.

Provision for singing, as a part of the service of the house of God, engaged the attention of the society from time to time. Early in 1807 it had been proposed to the church that "Dwight's Psalm Book" be introduced into public worship. February 18 "it being suggested that the church were probably ready to express their mind by vote; the question was put, shall Dwight's Psalm Book be used by this chh in their public worship? Voted in the affirmative." April 14 the society, at its annual meeting "Voted, that this Society introduce, in public worship Doctor Dwight's Psalms and Hymns." It was also voted that a collection be made each Sunday for the support of psalm singing. Bearing upon this same question was the vote of November 13, 1848, when the society voted that it was "advisable to substitute the collection of Psalms and Hymns, recently compiled by a commit-

312 LATER HISTORY OF THE FIRST CHURCH.

tee appointed by the general association of this state, to be used by the congregation instead of the one now in use." The committee were instructed to carry this vote into effect as soon as could conveniently be done.

Clearly the congregations of those days were accustomed to join in the worship of song in the house of God. The people were led in this service, usually by a large choir, directed by a trained and competent leader. Thus April 18, 1808, it was "Voted that this society, feeling grateful to Majr. John P. Trott, for his readiness in leading the singing in this society, they render him their public thanks and vote him the use of pew No. 38 for the ensuing year." Ten years later it was "voted that the thanks of this society be given to Col. William Belcher for his past services as chorister to the choir of singers, and that the amount paid by him for his Pew the last year be returned him." It was voted, April 12, 1824, "that this Society Consent that an Organ be erected and placed in the Meeting House free of expense to the Society." A "subscription for the Organ of the 1st Ecclesiastical Society in the town of New London, July 26, 1824, also for singing school," was made. The sums subscribed amounted to \$793.35. The money was "appropriated by Robert Coit in paying for an Organ and for singing as per acct on file settled April 1825."

Another item or two which relate to the finances of the society may be mentioned here. In 1823 the society's committee were instructed "to close the

settlement of all the old notes now due," by such method as their discretion should direct, and at the end of three months to burn such as could not be collected. This matter was attended to, and fifteen notes were destroyed April 7, 1824. These notes were for sums ranging from fifty cents to \$10.74. They had been given at various dates since 1807, and all amounted to \$46.05. In 1827 a subscription was made to pay a debt of the society, which had accumulated to the amount of \$130. A few years before a debt amounting to \$506 had been paid in a similar way. Parish deficiencies are not a modern invention, nor has any better way, than that of the fathers, been found to pay them.

At different periods of the history of the church, the meeting-house question became a pressing one. If we count the "Barn Meeting House" as the first the present noble granite structure is the sixth which this church has had.

Not a few now living can remember the queer old square pews, in the former house, in which the congregation used to be seated. The seats were on three sides of the enclosure, so that part of the congregation were obliged to sit with their backs to the pulpit. September 26, 1788 it had been "voted that the pews," in the Channing meeting-house, "be made square." February 19, 1816, at a legally warned meeting of the society, the question of altering the pews into slips was considered, and it was "Voted that they would not have such alteration." This matter was not brought up again till May 3,

1831, when it was voted first "that the committee procure a new bell for the Meeting House and have the Organ repaired," and secondly "that the Committee be requested to form a plan and estimate the expense, of altering the middle Pews into Slips, and report to an extra or the annual meeting, at their discretion."

With regard to the bell which the committee were instructed to procure, it may be said here, that it served the society, in calling people to the house of God, for forty-five years, when it became cracked, and was replaced by the present bell in April, 1876. The bell now in use is, therefore, the fifth which the society has owned.

As to the question of altering the pews into slips, the committee, for some reason, seem to have gone beyond their instructions, and reported in favor of a new meeting-house. For May 6, 1833, the society "voted that the report presented at this meeting from the Committee proposing a new Meeting House, lye on the table." The treasurer was instructed to effect insurance upon the meeting-house for the sum of \$5,000, the amount for which it had previously been insured. March 6, 1834, at a special meeting of the society, the committee were instructed to examine the meeting-house, and ascertain whether any repairs were necessary, and if so what, and the probable expense, and report their opinion at the next regular meeting of the society. April 28 the committee reported "that it is necessary to repair the Roof of the house, and they are

also of opinion that something should be done to strengthen the frame of the house; that the probable expense of covering the roof, of strengthening the house, and plastering the same anew, will be one thousand dollars." This report was signed by the committee, who were Ralph Stoddard, William P. Cleveland Jr., and Daniel B. Hempstead. The report was accepted, and the committee were instructed "to repair the Meeting House in such manner as they think necessary." The project of a new house of worship was left upon the table for fourteen years. It is not unlikely that the refusal of the society to build at this time was one of the causes which led to the erection of a house of worship for a second Ecclesiastical Congregational Society. Such a house was built, as appears from the records of this society. For at the special meeting March 6, 1834, referred to above, Mr. Ezra Chappell presented the following:

"To the Committee of the 1st Ecclesiastical society in New London;

I am authorized by the builders and owners of the new Congregational Church in this city, to offer the New House now nearly completed to your society for such term of time as may be required by you to alter, fix, or rebuild your House; and for the use of said House, the new society, or owners, of sd new House, will take for the use thereof, such sum or sums, as the slips may sell for during one year, or for the time your Society may need said slips or house.

New London Feby 24, 1834.

EZRA CHAPPELL.

The society voted "we do not judge it expedient at this time to accept said proposition." The new meeting-house of the Second Ecclesiastical Society was completed August 3, 1834, and dedicated April 22 of the following year. Notwithstanding the vote declining the offer, this society appears to have occupied it during the repairing of its own house. For an historical sketch of the Second Church says that "during the repairs of the First Church the mother worshipped for six months in her daughter's new house." Six months from August 3, 1834 would bring us to February 3, 1835. During this time the repairs were made. For April 20, 1835, a vote of thanks to the committee was passed, "for their faithful and satisfactory performance of their trust as committee men in the late extensive repairs, made on the Meeting House."

The question of a new house of worship, which had been tabled in 1833, was taken from it, for further consideration in 1847. For at a meeting held on the sixth day of September, of that year it was "voted that Ezra Chappell and Edward H. Learned be, and they are hereby appointed a committee to obtain subscriptions, to defray the expense of erecting a new Meeting House for the First Congregational Society in New London." These subscriptions were to be binding after eighteen thousand dollars had been subscribed. It was afterwards provided that the amount must be secured prior to the first day of February 1848. It seems that at this time it was not the purpose to approach the



MEETING HOUSE OF THE FIRST CHURCH OF CHRIST.
1787—1849.

new structure from State street. For it was voted September 6, 1847 "that the Society's Committee be directed to open a passage way to said meeting house from Union street, on the northerly part of said lot." At a meeting of the society held December 13, 1847, Elias Perkins, Mark Edgar, and Joseph Lawrence, were "appointed a committee to make inquiry in reference to the expense of building a meeting house with stone or brick, and report to the next meeting." The next meeting was held February 14, 1848, at which Ezra Chappell reported that the subscription which he, with Edward H. Learned had been appointed to obtain amounted to more than eighteen thousand dollars on the first day of February. The subscriptions were, therefore binding. "Whereupon it was Voted to accept from each individual subscriber the sum by him or her subscribed to build sd new house." It was also voted to appoint Asa Otis and Ebenezer Learned "a committee to obtain the notes of said subscribers, to be dated the first day of March next payable at one of the Banks in this city at the end of sixty days from date." This committee, like all others concerned in the erection of this house of worship, were to receive no remuneration for their services. The committee appointed to enquire as to the material also reported, and their report was accepted. The substance of their report is not given, but future votes indicate that they recommended the erection of a granite structure.

The new church building was now assured. For

April 25, 1848, it was voted that, whereas the interests of the society required it, and whereas over eighteen thousand dollars had been subscribed, "this society will build a new meeting house." Mr. Ebenezer Learned was appointed treasurer of the subscription fund, which he was to pay out upon the written order of the building committee, who were Andrew M. Frink, Sidney Miner, and Nathaniel Shaw Perkins, Jr. Full power was given to this committee "to determine upon the size, plan, and construction of said meeting house, and to bind this society, in relation thereto, for the payment of the same," and in every legal way to act for the society, "provided they do not exceed the amount of the subscription." The subscriptions were to be paid to Asa Otis, and by him to Ebenezer Learned, in four equal payments, namely on the first days of June, August, October, and December, 1848, with interest from the first day of June. In 1848 and 1849 the pews were sold in the old house with the provision, "that no purchaser of a pew for the ensuing year shall be holden to pay for the same any longer than the meeting house shall be used during the year for public worship."

The steps of progress seem to have been rather slow. But a decisive point was reached August 21, 1849, when the building committee were "authorized to dispose of the real estate belonging to said society on Main street known as the Parsonage House and Lot on such terms as they may deem advisable and for the interests of said society."

Between the Channing meeting-house and what is now called State street, stood the house and lot of Carey Leeds. The committee were authorized by vote of the same meeting to purchase this lot, if it could be procured at a satisfactory price, and if the proceeds of sale of the Parsonage House and lot on Main street, together with such sums as had been, or should be, subscribed for that purpose were sufficient to pay for the same. The lot was purchased. An entrance to the new house was thus given from Court street, as it was then called, and the entrance on Union street, as contemplated by a previous vote, would not be required.

On the twenty-third of August, 1849, it was voted "that the plan of a new meeting house presented by the building committee is approved, and that said committee is authorized to contract for the immediate construction of a granite meeting house in accordance with such plan, except for so much of the central tower and spire, as, in the plan, is above the floor of the belfry, provided such contracts shall not exceed the sum of Twenty One Thousand five hundred Dollars, and that the execution thereof shall be secured to the satisfaction of the Society committee by bond, or otherwise." At the same meeting Mr. Ebenezer Learned resigned his office as treasurer of the subscription fund, and William C. Crump was chosen in his place. The new house was now an assured fact. The last service in the old one, which had served as a place of worship over sixty years, was held September 30, 1849. On

this occasion Dr. McEwen preached a memorial sermon, in which he traced the history of the dealings of God with the church since the Channing house was erected in 1787. His text was Psalm 102:14; "for thy servants take pleasure in her stones, and favor the dust thereof." The old house was sold and removed. Portions of it were said to be still in existence in some of the buildings at Palmertown at a recent date. While the new house was building the congregation worshipped in the Methodist church, which was then standing on the corner of Union and Methodist streets, on the site occupied by the house of the late Hon. Nathan Belcher. The annual meeting of the parish was warned to be "held at the Methodist Meeting house in Union street, the house now occupied by said society, on Monday the 15th day of April, 1850." At this meeting the committee of the society, Joshua C. Learned, Elias Perkins, and Thomas P. Badet, were "authorized and directed by deed of warranty in the name of this society to convey in fee simple to Mrs. Mary Ann Perkins, upon the payment by her of the sum of Two hundred Dollars, in addition to the sum of Two Thousand Dollars already paid, the lot of land belonging to said society on Main street in this town, which lot is bounded northerly by land of Andrew Mather, [the site of the dwelling of Gov. Saltonstall], easterly by Main street, southerly by the lot of land on the corner of Main and Richards streets, formerly owned by Daniel Stark deceased; land of Ann Huntington, land of Wil-

liam Gale, land formerly Lorenzo Crandall's deceased, and land formerly Lewis Crandall's deceased, and westerly by a pent highway; said premises being the same formerly conveyed to the first Congregational Church and Society in said New London by Thomas Shaw by his deed bearing date the 9th day of November A. D. 1790, on record in the records of land in the town of New London." The pastor had, by the terms of his call, a certain right in this property. The committee were instructed to take measures to extinguish this claim. A satisfactory arrangement was made with Dr. McEwen by which he relinquished his rights.

An agreement had been entered into by the committee of the society, and a committee of the sixteenth school district, November 1849, by which an exchange of lands was effected, so as to make the north line of the society's property behind the church, and the south line of the school district's property, straight. At the meeting in April, 1850, this agreement was ratified by the society.

September 26, 1850 the committee were instructed "to effect such insurance against fire on the new meeting house and at such time as they shall deem discreet." This vote points toward the early completion of the new structure, upon which work had been in progress for several months. At this meeting Ezra Chappell, William C. Crump, Sidney Miner, Elias Perkins, and Joshua C. Learned were appointed a committee "to solicit subscriptions for the completion of the new meeting-house, grading

the street, and lot, building a stone wall around it, with an iron fence." The fence was not built until 1888, with a legacy left to the society, for that purpose. The soliciting of subscriptions progressed so favorably that, October 7, 1850, the building committee were "authorized to contract for the completing of the meeting-house, and the necessary grading, walls and fences." The end was in sight. April 8, 1851 it was "voted that the society's committee hire a sum, not exceeding nine thousand dollars, on the credit of the society; and they are hereby authorized to give the society's note for the sum so borrowed; and to secure the payment of the same and interest by mortgaging, in the name of the society, the new meeting house of the society, and lot on which it stands." The committee were at the same time instructed to procure insurance upon the new house for ten thousand dollars and pledge the same as further security for the payment of the money which was to be borrowed, and expended "for the completion and furnishing of the new meeting house."

Monday, August 4, 1851 a meeting of the society was warned to be held at the new meeting-house, for the following among other purposes named, to make "provision for paying the debt of said society," to consider "the expediency of disposing of the 'Parsonage Lots' so called, belonging to said society," and to authorize their sale, and at the same time to sell the pews in said meeting-house until the first of the following April. The sale amounted to \$1477.00.

By the terms of his call Dr. McEwen had a claim on the parsonage lots which must be met before they could be sold. The committee of the society were instructed to confer with Dr. McEwen, and negotiate with him "for a release to the society of his interest in the Parsonage lots so called, and, if he consents, to allow him therefor such increase of his annual salary as, in their judgment, shall be equivalent to the use of said lots, as he is now entitled to the same." Satisfactory arrangements were made. Dr. McEwen relinquished all claims to the parsonage lots, on and after April 1, 1853, in consideration of "one hundred dollars per annum" added to his salary. The committee were, therefore authorized to sell these lots, the avails of which were to be applied to extinguish the debt on the new building. The lots were sold, and the money applied as directed, by Mr. Rial Chaney, who was appointed a special committee for that purpose.

No record of the dedication of the new meeting-house can be found. But as the pews were sold August 4, 1851, we may infer that divine services began to be held in it at about this time. Whether a formal and elaborate dedication service was held we have no means of knowing. But that this house has been used for public worship since the first sale of pews, admits of no doubt.

October 12, 1851, a communication was received from Leopold Eidlitz, the architect who drew the plan of the house, stating that, owing to weakness in the walls of the central tower it would be neces-

324 LATER HISTORY OF THE FIRST CHURCH.

sary to take it down and rebuild it. The masonry seemed to be defective. The walls began to part in several places. The society voted to take no action at that time. But later the walls were bolted together, and filled with cement, so that now they are like one solid mass.

At the annual meeting of the society, April 13, 1852 the society's committee were authorized to confer with a committee of the town with reference to putting a clock in the tower of the church. A conference was had and as a result, the following vote was passed July 17, 1852. "Voted that the use of that part of the tower in the meeting house belonging to this society, intended for a clock be and the same is hereby accorded to the City of New London for a city clock, as long as both the said City and this society shall please; with this stipulation that the said society shall not withdraw such privilege from the City, without first giving them at least six months notice to vacate the premises; at the termination of which the privilege hereby accorded to said city shall cease, and they no longer be entitled to the same; and the society further agrees that if they shall require said city to remove such clock prior to the expiration of ten years from this date, except for the purpose of taking down or reconstructing said tower, in whole or in part, the society will repay to said city the actual cost to said city of fitting the room in said tower for said clock, not exceeding the sum of seventy-five dollars."

An insurance of fifteen thousand dollars was ef-

fectured on the meeting-house. The First Church and parish now had a house of worship as substantial and enduring as the rock on which it was built. Like the principles of the gospel for which it stands, its material is of the most enduring character. Like the hope it was commissioned to bring to men it is founded upon a rock. The stone was taken from Baptist rock, from the park by the Second Church, and from the spot on which it stands. The exact date when it was entirely finished can not be found. But the pews were sold, as we have seen, August 4, 1851, and the last stone was put on the top of the spire about September 1. So that it could not have been far from that time.

The foregoing are the principal material facts of Dr. McEwen's long and conspicuously able ministry. They are eloquent testimony to the ability and fidelity with which he discharged the duties of his office. The steady growth of the church in power, influence and numbers tells the story of his vigor and freshness of thought, even in old age. He gave his life to the only church of which he was ever pastor; not because he had no flattering offers to remove to other and larger fields, but because he believed in a pastorate for life. It was fitting that those, whom he had so faithfully served during a life-time, should care for him in the evening, while he awaited the summons to come home.

This brings us to the story of his laying down his work; a story not without its pathos. For there is a touch of sadness at seeing any man step out of

active life. This is especially true when the retiring toiler has been an acknowledged leader. But the dignity and gracefulness with which he laid down his burdens and toils bore witness to his greatness.

The first step, looking to his withdrawal from the pastorate, was a letter written by him, to the church and society in the summer of 1853, proposing to them to unite with him in calling a council to dismiss him from the pastoral charge. No record is made either of the letter or of any action of the church or society in response to this communication. All we know of this matter is told in Dr. McEwen's subsequent letter, addressed "to the First Congregational Society of New London" in January 1854. Dr. Noah Porter says that the proposition, that he should retire from the active duties of the ministry, was made to Dr. McEwen by some of his most respected and confidential friends. He was seventy-four years of age. He loved the ministry. He retained his capacity for its work. Yet it was evident that a change must be made soon. A feeling was growing in the parish that there should not be much longer delay. When the matter was proposed to him he entered into the project and wrote the following letter to the society which tells its own story. If there were any feelings of heaviness at the thought of laying down a life-work, they are not expressed in the letter; which is as follows:

Some months since I addressed a communication to the

First Congregational Church and society in New London, requesting them to unite with me in calling a council to dismiss me from my pastoral charge. I made that request because I was informed that a conviction had been expressed by members of the church and society that it was desirable that this dismissal should be effected. Afterwards I was, by the church requested to take back that request, and I took it back.

I have not suspected that the movement which has been made was the result of disaffection, or of disrespect towards myself. It was wholly natural, and to be expected, that judicious and prudent people should think it best that a minister seventy-three years old should relinquish his labors. I accord in opinion with them.

Satisfied as I am that convictions on this subject remain as they were when I was conferred with, it is, and it has been unpleasant to protract my ministrations. My desire is to relinquish my pastoral labors, and to have the Church and Society, if they please, put another man in the pastoral office here, who, wholly uninfluenced and not interfered with by me, shall be the responsible and acting pastor. With my labors, I wish to relinquish my salary, if in any way provision can be made for my support, in my helpless condition. Hints were given me that the expedient had been thought of, of purchasing for me a life annuity. If One Thousand Dollars annually could thus be provided for me I should be glad to relinquish all claims upon the Society.

For nearly half a century, I have had neither desire nor expectation of a dismissal. I now wish to live and die in this pastoral office. A dismissal from it would cut me off from a people whom I love and respect, and from the clergy and churches of the County and State, with whom I desire to remain connected the short residue of my days. If, however, the Society and Church, or either of those bodies are reluctant that the connexion between them and me should remain, I shall consent to a dissolution of it, provided any feasible means of support are presented to me. It may be apprehended by the

328 LATER HISTORY OF THE FIRST CHURCH.

people connected with me that my habit of pastoral influence and action can not be laid aside. If a colleague should be inducted to be the acting minister, my fixed determination is to withhold myself rigidly from all influence over him and the church and society, and from every species of interference with their concerns. This resolution will, I think, be inflexibly preserved and practically carried out, even in the dotage of

Your humble servant,

New London Jan'y 9, 1854.

ABEL McEWEN.

This was heroic action. To lay down the work of a life-time, and see it pass into other hands, to say adieu to a church which owed itself to his labors of almost fifty years, was the act of a great soul. Dr. McEwen was human, and it is not to be supposed that this step was taken without a pang. But he was great enough to take it, and his retirement from the active pastorate was one of the greatest acts of a long and conspicuous life.

January 17, 1854 a meeting of the society was held to take action on the letter of Dr. McEwen. At this meeting the following votes were passed:

Whereas the Revd Abel McEwen, in a communication under date of the 9th of January instant, made by him to this society, proposes to relinquish his pastoral labors, if adequate provision is made for his future support; and expresses his wishes in favor of a colleague pastor,

Voted, that, under all circumstances, it is inexpedient, in the judgement of this society, to call and settle a colleague pastor.

Voted that Adam Prentiss and William C. Crump be a committee to obtain subscriptions for a sum of money, (\$5000) to be paid to the Revd Abel McEwen in consideration of his retirement from the pastoral office among us, and relinquishment of any further salary from and claims upon this society."

At an adjourned meeting held January 31, that portion of the preceding vote relating to the settlement of a colleague, which was passed in opposition to Dr. McEwen's wishes, was rescinded, and the following votes were taken in its stead :

"Voted, that in the judgement of this society, it is best, if practicable, that the services of a new minister be secured to perform the duties of a pastor to this church and society.

"Voted that we prefer to comply with the wish of our pastor, as expressed in his sd communication, as to a colleague, and to procure a new minister to be our 'responsible and acting pastor' without the formal dissolution of the present pastoral relations; and only to avail ourselves of the Rev. Dr. McEwen's consent to its dissolution, in case, upon trial, we shall find its continuance interfering with the best good of the people of the charge."

The committee appointed to secure subscriptions to the amount of \$5000 were continued in office, and instructed to raise \$500 more than was at first proposed. This sum was to be paid to him "in lieu of all salary * * * from the society after the 1st day of April next [1854], and in discharge of all legal claims upon the society after that date." The subscription was raised, and the committee reported so at an adjourned meeting held February 7. Mr. Adam Prentis was appointed a committee to present this sum, with the final vote of the society, to Dr. McEwen, and, if he should accept the money upon the terms of the subscription, to enter into agreement with him, "whereby the said Rev. Dr. McEwen shall release this society from all claims for salary and otherwise; and from all legal demands

after the first day of April next, and the society shall release the said Rev. Dr. McEwen from all claims for service from and after that date."

The subscription was raised in sums varying from twenty to six hundred dollars, subscribed by forty-four persons. The following is the subscription which was signed, "Whereas the Rev. Doct. Abel McEwen, pastor of the First Ecclesiastical Society in New London has expressed his wish to relinquish his pastoral labors in said Society, and the Church connected therewith; and whereas the said Society has voted its preference that the services of a new minister be procured for said church and society without a formal dissolution of the present pastoral relations, unless upon trial made, its continuance shall be found detrimental to the people of the charge; we the subscribers severally agree to pay the sums written against our respective signatures, to the said Rev. Doct. McEwen upon his relinquishment of all legal claims and demands upon said society for salary or otherwise after the first day of April next; provided that our subscriptions hereto shall not be binding unless a sum of not less than fifty five hundred Dollars shall be subscribed hereto on or before the 7th day of February A. D. 1854."

Dr. McEwen had written, to Mr. A. F. Prentiss, the following letter. "I am satisfied with the action of the First Cong. Society of this City in relation to my late communication, and with the subscription. I am ready to sign an agreement to relinquish my salary, and to discharge the society.

from all legal claims to support after the 1st of April next, on condition that I am then, by the society, released from pastoral labors, and furnished with the amount of money subscribed." The following agreement was entered into by Dr. McEwen on the one hand, and Adam Prentis in behalf of the society on the other hand.

The undersigned Abel McEwen having accepted the subscription named and referred to in the vote of the First Ecclesiastical Society in New London, passed at a meeting of said society, holden on the evening of Feby. 7, 1854, and in accordance with the terms of said subscription, it is hereby mutually agreed by and between the said Abel McEwen and the said society which acts herein by Adam F. Prentis its committee for that purpose, duly authorized by the said vote of the said society; That the said Abel McEwen on his part hereby releases said society from all claim for salary and from all legal demands from and after the 1st day of April next; And the said society on its part releases the said Abel McEwen from all claims and demands for pastoral service from and after the same date.

In witness whereof the parties hereto have set their hands to this instrument, and to a duplicate original hereof.

Dated at New London the 21st day of February A. D. 1854.

ABEL MCEWEN.

ADAM F. PRENTIS.

Committee.

Dr. McEwen acknowledged the receipt of the money as follows :

Received New London 1st April 1854 of Adam F. Prentis Committee, Five thousand Five Hundred Dollars, being in full for the account of subscription due me this day by the First Ecclesiastical Society in this City. ABEL MCEWEN.

Thus April 1, 1854 closed the active labors of one of the most remarkable pastorates of this venerable church. Why the society at first declined his request for a colleague can only be conjectured. Probably it was feared that Dr. McEwen, who had so long been supreme bishop of the church, would find it difficult to keep his hands entirely off the work to which they had become so accustomed. But they mistook the man. Dr. Field's testimony is that Dr. McEwen was a great help rather than a hindrance. He was never asked to take himself out of the way, and he died, as he had been, for more than fifty years, a pastor of the only church which he had ever served. It would have been a cruel thing to insist on his laying down the tender relations in which he had stood to the church so long. It was fitting that he should be allowed to die as its pastor, and that those whom he had so faithfully served should provide for his support in that rest from his labors, before his final rest, which he had so abundantly earned.

XII.

THE PASTORATE OF ABEL MCEWEN, D. D.; THE CHURCH.

When Dr. McEwen assumed this responsible pastorate, the religious life of the church was at a low ebb. Scarcely any of the agencies of a vigorous spiritual life were visible or at work. This was so evident that Mr. Channing referred to it in his letter of February 21, 1806.

In those days it was very generally the custom in professedly Christian families to have family worship, and to ask the divine blessing at the family meal; much more so, it is to be feared, than now. When Dr. McEwen came here in 1806 the population of the town was about three thousand, and the membership of the church about two hundred. In all the town there were, then, but four or five families which had family worship daily. Dr. McEwen said, in his half century sermon, "at the commencement of my ministry in this place, little of family religion could be found. Households, at their meals, sat down to eat, and rose up to play. Few children or domestics heard the head of their house ask a blessing, or give thanks at their table. So far as careful enquiry can be relied on for knowledge of facts, in but two families in this whole congregation

was daily prayer maintained; though prayer, Saturday evenings, was every week offered by one other householder at the head of his family. * * * Probably in two other houses, perhaps in three, belonging to two other religious denominations prayer was, by laymen, daily offered. * * * With emotion we look back upon the habits of households here, at that time. How had they degenerated from the usages of their Puritan fathers!"

Another indication of the religious conditions which the young pastor had to face is, that, aside from the two services on the Sabbath, and the lecture preparatory to the sacrament of the Lord's Supper, no public religious meetings were held. Public sentiment was openly and contemptuously expressed against them. "Night-meetings were denounced as panders to debauch." However, says Dr. McEwen "in the summer of 1807, a religious sensibility was manifest in a large portion of the congregation connected with this Church. People in large numbers gathered at dwelling houses for prayer and religious instruction. The house for such meetings had not been built."

Another indication of the spiritual state which he found here is the fact that young people, especially young men, held aloof from the church. When Stephen Peck, a young man, came into the church in 1810, it was regarded with wonder as an unprecedented thing. Dr. McEwen, gives this incident, which illustrates the state of public sentiment at that time. "A young man, with his young wife, was

seen in the twilight, on his way to one of those strange assemblies. A company of respectable men were standing on the street. One of them, with affected simplicity, inquired where the couple could be going? The reply was, 'to an evening meeting.' 'That,' said the enquirer, 'is too bad: when a new minister is settled, especially if he be a young man, it is to be expected that the women, and especially the young women, will importune him for many services; but to see a respectable young *man* going to an evening meeting is an outrage.' "

Such were the spiritual conditions into which Dr. McEwen came. The church was as dead as the deadest churches of the Revelation. But he came fresh from the scenes of revival in which he had been active in Yale College, and with the daring ardor of youth. Early in his ministry religious meetings, on the secular evenings of the week, came to "abound in congregations of every name." "A peal from the bells in town is often heard," he said in 1857, "but no person regards it as a fire-alarm; whereas a remonstrance was once served upon me, against this style of notice for a public meeting, lest it should be productive of this distressing effect." He may be said to have introduced prayer meetings on secular days of the week into the religious life of New London.

The state of public opinion and practice with regard to Sabbath observance, is yet another indication of the low moral and religious tone which he found when he came. We quote further from his

half-century sermon. "During this half-century the habits of the people of this place have greatly changed." The change was in no small degree due to his vigorous, fearless, and evangelical ministry. He continues, "the Sabbath is conceived to be less profaned in the latter years, than it was in the first part of that period. Then, this congregation, and that of the Episcopalians, were the only people who sustained regular public worship on the Sabbath. Two other places for preaching the gospel had been opened, one for the Methodists and one for the Baptists. But the ministrations in these two places were inconstant; congregations of competent size and stability not having yet been gathered. A large division of the population were not attached to any institution of worship; and they slightly, if at all, regarded the sanctity of the Sabbath. They were seen much in the markets, in the streets, on the wharves and water, in the fields, but not in the house of God." In 1857, when his half-century sermon was preached, he could say that a different spectacle was presented. The two worshipping assemblies had multiplied into several, and the Sabbath was far less profaned.

As early as 1806 the Christian Sabbath was regarded as commencing Saturday at sunset, and a proper regard for holy time required that all unnecessary work be put aside at that hour. Dr. McEwen says of Saturday evening, it "was, by people of the Puritan stock, regarded as part of the Sabbath, and those of them who inherited the faith and

place. The married and the unmarried, almost all spirit of their ancestors, strictly hallowed it. But that evening was the season of a weekly banquet, which gave much of character to the people of this the respectable men of the city, the wealthy, the enterprising, the ambitious, the educated, the literary, the professional, magistrates and their constituents were, the deeply religious excepted, constant attendants upon the festival of the tripe-club. It was instituted and maintained, ostensibly for the benefit of its host, a respectable old gentleman, to whom the emolument of the business was a convenience, but in reality, for sensual gratification, at the table, in viands and liquors, for social entertainment, such as it was, and more than all, for the privilege of gambling, in which almost the whole fraternity participated, well nigh to the dawning of the day. This was the preparation season for the Sabbath not of Jews, but of those who wore the seal of Christian baptism, and who belonged to Christian assemblies." When the facts were fully known, the young pastor preached a sermon "on the sanctity and duties of Saturday evening, for the special benefit of the club." It had the desired effect. The club was suddenly forsaken, and the festival was abandoned.

Another effect of Dr. McEwen's plain and faithful preaching, not unlike that produced upon the "tripe-club," is worth stating in this connection. Intemperance, profanity, profanation of the Sabbath, unchastity were vices then as now, and awak-

ened the zeal of people who longed to see society purified of these crying evils. A society of reform, known as "The Branch Moral Society of New London," was formed during his early ministry. Its object was to seek for a radical correction of all those evils which afflicted society. April 21, 1817 this organization held an annual meeting, at which the following report was made of the purpose and doings of the society.

If our activity has fallen short of what might have been expected, we trust it is not to be attributed to apathy or indifference respecting the objects of our watchfulness, and if patriotick or better motives, on the part of the members, have not had their full effect, we have to state, that some, out of the society, have been excited to action—the violation of the law concerning the sale of ardent spirits has drawn upon it the resentment of individuals, two or three persons have had the courage to look the dreadful evil in the face, and nearly or quite every delinquent, in the county, has been prosecuted, and a wonderful reformation, apparently not derived from this transaction, has, however, accompanied it, almost every intemperate person has, as if by consent, stopped short, in their degrading and ruinous course, and become, to all appearance, sober men, this reformation wonderful indeed, seems connected with the very gracious work of God manifestly displayed, among us, at the same time, under the operation of which, many have been, and more are hopefully expected to be, joined to the Lord.

The general complexion of society as to intemperance, profaneness and profanation of the Sabbath is evidently ameliorating.

The enemies of reform attributed the prosecution before mentioned to the secret machinations of the moral society, the less they knew of its proceedings, the more credit they

were disposed to give it, for what they were disposed to consider a mischievous work. Some hated the society because they considered it endangering their craft, the careless and thoughtless did not consider that any reform was desirable. Whatever is connected with the depravation of morals must be interesting to every good man, especially to every christian. It has been remarked that the greatest part of those who are brought to the bar of criminal courts, are drinkers of rum, hardness of heart is in their brain, the finer feelings being blunted, all the tender charities and social endearments terminate with the introduction of that habit, their offspring have not the ordinary portion of vitality, and poverty in addition is the consummation of their misery.

No name is attached to the foregoing report. But it is written in the unmistakable hand of Deacon Jedediah Huntington. It shows that there were the same social problems to face then as now; that the sale and use of intoxicating drinks were as mischievous and destructive as they are today; and that the real remedy for such evils is to be found in the prevalence of the gospel, and in the work of the spirit of God upon the heart, transforming the life. It shows also on which side of these reforms the pastor's influence was cast.

The creed which Dr. McEwen found in use is another indication of the religious and spiritual conditions which existed in the church when he came to New London. That now in use seems to have been the same, "for substance of doctrine," if not in actual form, as the one which had been in use from the early days of the church. As we have seen, about 1789 Mr. Channing, to quote Dr. McEwen,

"cut it out of the book (of records); and inserted a Unitarian creed; and, without asking, or receiving, the consent of the church, used that, in the admission of members, for the next seventeen subsequent years." Nevertheless, during all those years the creed to which the church was committed by its own vote, and by more than a century of usage, was the ancient symbol, adopted by it in its early history, never erased from its records by its own act, always used by it except during the years in question, and is still the foundation on which it stands.

Mr. Channing's statement did not satisfy the strong evangelical convictions of the young pastor, who was too fresh from the mint of Dr. Dwight's masterly evangelical instructions, to be pleased with any negative, uncertain, non-committal statement of the vital doctrines of the gospel. So "at the public lecture on Friday the 26th of June, 1807, the form of a Profession of faith and Covenant was read before the church, and proposed for their consideration." The people were informed that after due time for examination, they would be asked to express their minds on a motion to substitute this form for the one in use. The reason given for proposing the change was "that, in the form now in use, some of the doctrines of the gospel were conceived to be expressed with too little perspicuity; particularly the Divinity of Christ."

Nothing further appears to have been said by Dr. McEwen till nearly three years later. On

"Lord's day March 20, 1810, after the close of public worship, the church were reminded of the proposition which had been submitted to them for adopting a new form of Profession of faith and Covenant. The proposition was renewed. A copy of the new form was put into the hands of the church, and they were invited to subscribe their names to it." April 20 of the same year, "at the close of the morning service, on fast day, the church were informed that a very extensive approbation of the new form of Profession of faith and Covenant had been expressed by subscription, a large majority of the male members of the church having subscribed." The question was then put, "whether any objection to an immediate adoption of it existed in the minds of any brother. No objection being expressed, the church were told that it would be henceforth used in the admission of members to their communion." And from that day it has continued in use, as the doctrinal platform of the church. The first to sign this new form of Profession of Faith and Covenant was Jedediah Huntington, at that time a deacon of the church, and one of the most influential men in the town. It is as follows :

STATEMENT OF DOCTRINE.

In the presence of Almighty God, the searcher of hearts, and before this assembly, you profess your unfeigned belief of the holy scriptures, as given by divine inspiration; your acceptance of all the doctrines contained in them; and your submission to the whole will of God revealed in his word.

Particularly, you believe that the Lord Jehovah, the Father, the Son, and the Holy Ghost, is the one living and true God,

342 LATER HISTORY OF THE FIRST CHURCH.

that the Lord Jesus Christ is the Son of God, equal with the Father, and the only Saviour of men; that the Holy Ghost is also God, and that he is the only sanctifier of those who believe in Christ to the salvation of their souls.

You also believe, that in consequence of the fall of man from his primitive state of innocence, all the human race, while in a state of nature, are destitute of holiness; and that a renovation of heart during the present life, through sanctification of the Spirit of God, is necessary to fit mankind for union and communion with the visible Church of Christ on earth, and for an entrance into the kingdom of Heaven,

You furthermore believe, that all who are the subjects of the renewing and sanctifying influences of the Divine Spirit, exercise supreme love to God, benevolence towards men, repentance of sin, and faith in the Lord Jesus Christ, whose righteousness forms the only ground of justification before God, and that the law of God still remains their rule of conduct.

DO YOU THUS BELIEVE?

COVENANT.

Humbly hoping that you are a subject of the new birth, of that faith in Christ which works by love and purifies the heart, and of that repentance which is unto life, you avouch the Lord Jehovah to be your God, Jesus Christ the Son of God to be your Saviour, and the Holy Spirit to be your Sanctifier.

Depending on divine grace for sanctification, consolation, and spiritual strength, and receiving the Word of God as the only rule of your faith and practice, you submit to the brotherly watch and discipline of this Church of Christ; and engage on your part to comfort, assist, warn and reprove its members as becometh a faithful follower of Christ.

You do now solemnly give up yourself and all that you have, unto God; promising that you will endeavor to walk as becometh the Gospel of Christ, that you may give no cause for others to speak evil of it on your account, but that the name of God may be glorified in you.

DO YOU THUS PROMISE?

On you thus professing and promising, we receive you into this Church, and admit you to the full enjoyment of all its privileges,—promising, through Divine Grace assisting us, to aid you in the duties of the Christian life by our prayers and fraternal watchfulness, expecting in return, the same offices from you, that the purposes of this holy COVENANT may be answered. The Lord make us faithful to himself and to each other.

There were one hundred and thirty names signed to the document, which were as follows:

Jedediah Huntington	Experience Gordon
Faith T. Huntington	Sarah Hewitt
Abby Leeds	Nancy Hewitt
Ann W. Peck	Nany Moore
Harriet Richards	Mary Coit
Matilda Wright	Ezekiel Fox
Elisabeth Shapley	Susan Fox
Elisabeth Prentis	Susan F. Fox
Betsey Forsyth	Asa Dutton
Frances Briggs	Joanna Caulkins
Ann C. Richards	George Gordon
Frances Chew	Thos. H. Goddard
Hannah Saltonstall	Lydia Manwaring
Mary H. Saltonstall	Abigail Wait
Ralph Stoddard	Anna Hempstead
Sarah Beebe	Nabby Young
Mary Fitch	Elisabeth Holt
Susanna Grifing	Nancy Sistare
Lucy [name illegible]	Sally Sistare
Hannah Holt	Patience Mason
Jennett Robertson	Phebe Culver
Hannah Butler	Cesar Shaw
Elis. Dickinson	Jane Shaw
Esther Harris	Fanny Chester
Anna Law	Elisabeth Coit
Sarah Gardiner	Jenny Anderson
Jennet Keeney	Eliza Sisson

344 LATER HISTORY OF THE FIRST CHURCH.

Mary Keeney	Samuel Whittemore Ju
Daniel Starr	John Coit
Abigail Hinman	Ann E. Coit
Hannah Hinman	Betsey Harris
Wealthy Chappell	James Peters
Elizabeth Harris	Lydia Gillet
Sarah Bradley	Mary Hinman
Deborah Bradley	Mary Rogers
Polly Bradley	Clarissa Dart
Bathsheba Freeman	Hannah Starr
Sarah Bliss	Sarah Owen
Susannah Hull	Ann Hatch
Rebekah Ryon	Sarah Edmonds
Samuel Whittemore	Elizabeth Gale
Rhoda Whittemore	George Colfax
Nancy Whittemore	Ann Colfax
Esther Robertson	Mary Colfax
Catherine R. Robertson	Susan Colton
Eliz. Tate	Sally Smith
Saml Culver Junr	Lydia Colfax
Lucy Gaylord	Rebecca Haynes
Catherine Wells	Henry Johnson
William Richards	Esther Morgan
Mary Richards	Lucy Whipple
Henrietta Richards	Margaret Dart
Eunice Richards	Sally Chapel
Phebe Smedley	Eliza Spencer
Mary Ann Richards	Charlotte Weeks
Catharine Rogers	Abby Beebe
Sally Manwaring	Lydia Manwaring
Mary Hempsted	Abby Brooks
Ann S. Mumford	Thaddeus Brooks
Katharine Richards	Esther Potter
Eliza Woodward	Susanah Hempstead
Abby Elderkin	Nathaniel Hempsted
Lucy Douglas	Chester Kimball
Elizabeth Douglas	

Dr. McEwen in his half-century sermon, gives the following account of this substitution of the present articles of faith and covenant, for those which had been used by Mr. Channing. "In the second year of my ministry, a leading member of the church," probably Jedediah Huntington, "presented to me a copy of the old confession, stating that the confession then on the records, had never been adopted by the church; and that the one, which had been abstracted had never been renounced, nor relinquished by the church; adding still further, that a desire was prevalent in the church, that its own confession should be restored to practical use, and to its rightful position on the record. The result was, that the ancient record was put into modern phrase, was heartily adopted by the church, and that it still remains its confession of faith." This change was the beginning of a revolution in the spiritual life of the church, and was the first step forward into a place of greater power in the community.

It was no easy task which the young pastor had undertaken. But the blood of the Scotch covenanters was in his veins. Some of his ancestors had fought for the faith at Bothwell Bridge. He would fight for it at New London. He was not to be shaken in his beliefs, nor to be turned aside from preaching the evangelical doctrines of the gospel, in which he had been trained from the cradle. He began at once to preach them with fearless plainness. There was no mistaking what he meant.

Preaching, so marked in its contrast with that of his predecessor, arrested the attention of thinking minds, and many of them were won to a public confession of faith in Christ. Among these were some of the leading lawyers of New London County, who were at that time residents of this city; also some of the principal men in all callings. This fact, together with the large numbers of men who were attracted to his ministry, shows the strength of his preaching, and the success with which he met the case before him. The list of those who joined the church under his ministry, contains the names of men of wide distinction. That the preaching of this young man should draw to itself such men, is testimony to its intellectual power.

The spiritual power with which he addressed himself to the difficulties of the situation is proved by other conspicuous facts. In the first place the religious life of the church was soon revolutionized. A notice of his death in the *Congregational Review* for January, 1861, says of him: "The new pastor restored the ancient landmarks, and brought back the church to a general soundness in the truth."

During the fifty-four years of his pastorate from 1806 to 1860, seven hundred and twenty-eight were added to the membership of the church. During the first half of his ministry there were frequent seasons of revival, and the yearly additions rarely fell below twenty-five. Probably Dr. McEwen's methods were not evangelistic, in the sense now understood, but his preaching drew strong men to Christ.

In a sermon preached Sept. 30, 1849, on the occasion of leaving the house of worship which had been built in 1785-7, he said, "this house of worship, in which, I understand, we now worship for the last time, has been, as we have reason to think, a place where the grace of God has exerted, to a goodly extent, its work of salvation. The gospel has been, with scarcely any interruption, preached in it for sixty-two years. How many seasons of the work of special grace occurred during the ministry of my predecessor, which lasted nineteen years, I am unable to say; from the records of the church during that period, it appears that the most numerous accessions to its communion were in the years 1788 and 1794. In 1799 a goodly number made a profession of religion. During my ministry of forty-three years, the spirit of grace has signalized some periods of time more than others. During the first twenty-five years, the congregation embraced a greater proportion of young people than it has done since. During that time hardly a year passed without an addition to the church of twenty-five members. In the years 1807 and 1808, the ingatherings were numerous. The years 1817, '18 and '19, were also signalized by a special work of grace. In 1826 many were hopefully converted from sin to God. In the years 1831 and 1832, the work of salvation was very conspicuous. In '34, '42, and '43, a goodly number obtained hopes of salvation, and openly professed their faith. During the present year (1849) a number of persons in this assembly

348 LATER HISTORY OF THE FIRST CHURCH.

have been the subjects of special religious sensibility." During the forty-three years of his ministry which had elapsed, when he preached for the last time in the old house, five hundred and eighty-four persons had been added to the church, mostly upon profession of faith.

During the ministry of Dr. McEwen the members of the church were compiled from the first date of the records. This appears to have been the first work of the kind, and was the beginning of our present printed roll. The vote, ordering such a compilation was passed February 28, 1840, and was as follows :

Voted that William P. Cleaveland, Ebenezer Learned, and Asa Otis be and they are hereby appointed a committee to make an accurate list of all those who have been, and of those who now are members of this church, designating so far as may be in their power those who have deceased, and those who have transferred their connection from this to some other church.

Voted that said committee be desired to correspond with and request every member of this church who now resides and for more than one year past has resided out of the limits of the first ecclesiastical society in New London to transfer his connection from this to some other church.

Voted that William P. Cleaveland Junr, William P. Cleaveland and Ebenezer Learned be and they hereby are appointed a committee to take into consideration the subject of members of this church who remove and continue out of the limits of the first ecclesiastical society in New London for the period of one year or more without transferring their connection to some other church during that time and that said committee report thereon to some subsequent meeting of this church.

This committee appear to have made their report, and the following votes were passed by the church April 20, 1840.

Voted, That whenever a member of this Church shall remove beyond its limits, and into the bounds of a church in fellowship with this, it shall be the duty of such member on such removal, or immediately thereafter, to ask for a letter of recommendation from this, to the church within the limits of which, he or she shall remove; and such recommendation when given, shall be operative for one year only from its date, and shall be so expressed in the letter.

Voted, That in case any member of this church shall hereafter remove out of its limits, and into the limits of a church in fellowship with this, and shall for the period of one year after such removal, omit to ask for a letter of recommendation, that in such case the application for a letter, when made, shall be submitted to the church at a regular meeting of the same, for their approval, and that no letter of recommendation, under such circumstances, shall be given by the Pastor, until the church have approved of the same.

Several copies of complaints, made against members of the church for disorderly conduct, are on file, together with the action of the church thereon. In several cases the person was excommunicated, in others restored on suitable confession of the wrong or sin. This action was taken because people absented themselves from the church and its services and ordinances, because they were guilty of conduct not becoming in a child of God, because of unchastity and kindred vices and sins. These cases show that the discipline of the church was not neglected.

Dr. McEwen's record of baptisms do not extend beyond 1821, so far as can be found. Up to that year he had administered the rite to two hundred and forty-eight children of members of the church. None were admitted to the ordinances of the church under the provisions of the halfway covenant. That compromise method of admitting to the privileges of the church was forever done away during his ministry.

His records of marriages ends with 1820. Up to that date he had joined one hundred and twenty-eight couples in marriage. The marriages which he performed after that date can be found in the town records.

The fifty years of his ministry witnessed great moral and spiritual changes in the churches of the county. He says, "when I was ordained here, in 1806, I was the only pastor of a Congregational Church, on a territory in Connecticut of fifty miles in length, by twelve in width. Eleven large contiguous parishes, stretching from Sterling to the seaboard on the line of Rhode Island, thence to the western boundary of East Lyme, thence northward to the southern line of Colchester, were, except New London, destitute of Congregational ministers. * * * What rendered this desolation deeply afflictive and appalling was, no prospect, nor hope, existed, that any of the parishes, Stonington excepted, would spontaneously, and unaided obtain a settled minister." In 1808 Rev. Ira Hart was settled at Stonington and in 1811 Rev. Timothy Tut-

tle became pastor of the churches in Groton and North Groton, or Ledyard. "In all the residue of the wide waste," continues Dr. McEwen, "nothing indicated resuscitation or improvement. Wealth enough there was; people enough there were; a meeting-house stood in every parish; but men of energy, influence, and device, to step forth and regain the ministry were not to be found. Preaching of many kinds, other than Congregational, much of it transient and irregular, swept over the region. This awful desolation was the result of the fanatical ministry of Davenport, and his coadjutors, who invaded these churches seventy years before."

Whether or not Dr. McEwen was right in ascribing the condition of things which he found in 1806 to the Separatist movement alone, we need not stop to discuss. It doubtless had its influence. But it seems likely that the tidal wave of unbelief, which swept over the country after the war of the Revolution, and affected the religious life of the churches of Connecticut, and of Yale College, is also to be taken into account. But without stopping further to speak of the causes, it is enough to say that "the few pastors, who were at length established on the outposts of this waste, were impatient of this rapid and constant degeneracy toward a state of heathenism, in a land of christianity." Under the lead of Dr. McEwen, in the old parsonage on Main street, steps were taken one evening in 1815, to restore the dilapidated churches. These facts in the religious life of the county show the wide and spirit-

ual results which began immediately to follow the ministry of Dr. McEwen, and point to the influence which this church had under his lead, in bringing about radical changes in the surrounding communities, and in lifting the moral and spiritual tone of the churches to a higher pitch.

Early in his ministry the spirit of missions began to stir in the hearts of his people. The church began to be interested in the spread of the gospel in all the earth. Dr. Field said, in his sermon at the funeral of Dr. McEwen, "in the early part of Dr. McEwen's ministry, there was a general awakening in the hearts of ministers and people of the spirit of benevolence, and he was in sympathy with the times. All those grand enterprises for the dissemination of the principles of the gospel which are the glory of our age, were started within the period of his ministry."

In 1811, Harriet Lathrop came to New London from Norwich, and joined this church by letter. About 1819 she married Mr. Winslow, the first missionary to Ceylon. She had received decided spiritual impulses from the preaching of Dr. McEwen. On reaching Ceylon she founded the Oodooville female seminary, whose influence among the young women of Ceylon can never be measured. Its whole life, from the day it was founded till the present, has been peculiarly marked with revivals. Indirectly this school, which is still doing its work, was a seed wafted from this church by the breath of the Holy Spirit, to take root on those distant shores,

and spring up and bear fruit for God till the end of time.

About 1821 the ladies of the church formed a missionary society, and worked for Foreign Missions. In 1824 there is an acknowledgment, in the Boston Panoplist for August, of a donation of eighty-two dollars, "from the Female Foreign Missionary Society of New London, Mrs. Charlotte Wolcott Treasurer;" also "from a female friend of missions in New London for the translations, by Gen. Huntington." Still later another gift from another female friend of missions in New London was acknowledged. The record of the formation of the society alluded to above, and which is still in existence, is as follows: "At a meeting of a number of ladies of New London, agreeable to previous arrangement, it was resolved to form themselves into a society for the purpose of aiding by their labors and charities firstly, the cause of Foreign Missions, and secondly, to administer to the necessities of the deserving poor around them." A constitution was adopted, and September 28, 1821, "the following officers were chosen until the first Wednesday in October next. Sophia Richards, Principal, Fanny Smith, Treasurer, Ann S. Mumford, Hannah Miner, Susan Coit, Managers." In 1826, at the suggestion of Mrs. Winslow, some ladies in New London, probably the ladies of the sewing society organized in 1821, assumed the support of a pupil in the Female Boarding School at Oodooville, and gave her the name of Fanny Coit, after a young lady of this

church, held in high esteem by all, who had died a few years before. This Fanny Coit of Ceylon married a native named Nathaniel Niles, who became a preacher. Fanny Coit and Nathaniel Niles of Ceylon, lived together sixty years. In the *Missionary Herald* for April, 1894, Rev. B. H. Rice, native pastor at Batticotta, Ceylon, writes: "Mr. Nathaniel Niles, a graduate of Batticotta Seminary, and a preacher, and Miss Fanny Coit, a graduate of Oodoo-ville Boarding School, were united in marriage sixty years ago. Both of them have now gone to their rest; their children, grandchildren, great grandchildren, with their partners in life now number nearly one hundred persons, *all of them christians*. A good number of the male members of this family are clergymen in the service of Protestant missions; and others are laymen, and one of them is a leading Christian Lawyer in Jaffna." Thus the early labors of the Ladies' Missionary Society, formed in 1821, are today bearing fruit, and the influence of Dr. McEwen's ministry is still felt.

Asa Otis joined this church in 1834. His munificent gift, of over a million dollars, to the treasury of the American Board, has been spoken of in a previous chapter. It put him, and the church of which he was an officer, in the front rank of those who have as yet given to this cause. The influence of Dr. McEwen's ministry bore fruit in this practical way, and will continue to do so, till the earth is "full of the knowledge of the Lord, as the waters cover the sea."

The Sabbath School work of the church, and indeed of the whole town, dates back to 1816. July 28th of that year was its natal day, as a letter of Miss Fanny Coit, one of the early leaders in the movement, shows. At first Dr. McEwen was in doubt about its wisdom, and did not give it his hearty support. Dr. Field says, "he was fearful at first that its teachings would be made a substitute for the religious instruction of the household, which he believed to be the divine institution for the training of the young. But he came to see its necessity for those who have no christian instruction in the family, and the aid it might afford to others, and he became its friend." Hon. Henry P. Haven, in an address, in 1871, said, "Two serious objections came up to the minds of many earnest conscientious christians. Would not this lead to the neglect of family religious instruction on the Sabbath; and would not the holy day be desecrated, especially as secular as well as religious instruction was to be imparted? Time dissipated these honest fears, and, persevering through evil and through good report, these godly women were permitted to rejoice in the work which God had enabled them to do, and with thankful hearts to welcome their timid and doubtful fellow disciples, and their honored Pastor as faithful helpers in this work of the Lord."

The Sabbath School has come to be so large a part of the work of the church, that its introduction into New London is an interesting chapter in its religious history. At first it was a movement dis-

356 LATER HISTORY OF THE FIRST CHURCH.

tinct from the church, but soon became a recognized part of it. To Miss Matilda Wright belongs the honor of originating the first Sunday School in New London. She lived in a small house on Main street, just south of Douglas street. She kept a small private school. She was full of christian zeal and benevolent enterprise. Her doors were ever open to the praying men and women of her time, on the morning of the Lord's day, before the hour of service. General Huntington almost alone among the men could be seen going to this place where prayer was offered for the services of the Lord's house.

In 1815 Miss Wright visited New York. While there she became deeply interested in the work of gathering the poor, neglected children for instruction on the Christian Sabbath. On her return she invited some children to come together for religious instruction. The first gathering was on July 28, 1816, in Miss Wright's house on Main street. About thirty scholars were present at this first session. Benches were brought from her school which was a few doors below. Mrs. Griswold, who was connected with the school as Miss Perkins, wrote in 1871, "Miss Wright's school consisted of very poor children of all ages and both sexes; the expenses were borne by private contributions principally."

Five ladies were the original teachers. They were Miss Matilda Wright, Miss Fanny Coit, Miss Hannah Miner, Miss Frances Chew, and another

whose name is not given. Miss Susan Coit, Miss Catherine Edgerton, Miss Hannah Wheat and Miss Nancy Starr were also teachers during the first year. The last two were Episcopalians. Children were gathered from all the city as far as Green Harbor. Sessions were held before the morning service and after the afternoon service of the church. There were no books, no library and no such lesson helps as we now have. Cards and the shorter Catechism were used to teach the children. Many whole chapters of the Bible were learned. Hymns were also committed to memory. The lesson was such as the teacher pleased to give. Usually the pupils attended church in the morning, coming in from the session of the school. The teachers used to sit with them in the gallery. Miss Fanny Coit wrote, "the most unpleasant part is sitting with them at church. The care of such ungoverned children distracts attention. Our sexton takes the boys under his care, which is a great relief. Two of the instructors sit with the girls. I hope we shall get them so trained that with the help of cards of invitation, which we have not yet obtained, we may find them less trouble." The school did its work for "some time without books as rewards; merely little cards with a verse rewarded the little learners."

After the school had been in operation for some time Miss Wright visited Baltimore. While there she saw the workings of Sabbath School libraries, and wrote home that the school in New London must have a library. Mrs. Linsley, who was Miss

358 LATER HISTORY OF THE FIRST CHURCH.

Hannah Miner, one of the original teachers, wrote in 1871, "it seemed impossible, for we collected a few dollars only, for the purchasing of the cards and catechisms from individuals favoring the cause. But we talked of it. The proposition reached the ears of one of our benevolent citizens, Mr. Ezra Chappell, and he sent us five dollars. It seemed as if it dropped from heaven to encourage us to go forward. It brought tears to the eyes of the receivers; so great seemed the gift of five dollars in those days for Sunday Schools. This was the beginning of the Sabbath School library."

A number of Bibles, three or four of which are still in existence were presented to the school in 1819. In them is written, evidently by the hand of Dr. McEwen, this inscription: "from the Connecticut Bible Society—to be improved in the Female Sabbath School in New London, July 15, 1819."

From this it appears that a similar school for boys had been opened. Mr. Haven says that this was done about 1817, and that it was "held in the old female Academy in Greene street. Five or six young men, among them George Starr and Robert Coit were teachers." This seems to have been continued till 1819, when the school for girls and this school for boys were united, and the sessions were held in the Conference House of the First Church.

At first, when the Sabbath School was opened, it embraced both sexes, and increased rapidly. Mrs. Linsley wrote, in 1871, "the school increased, larger boys and girls came in from time to time * * *

At one time we had large boys." These large boys were "smacksmen's sons from the Harbor's mouth. * * * They did not continue long. The school prospered and gained in favor. We soon left the small room and the school was held at a hall called Badet's." It was owned by Mr. Thomas S. Badet, and stood on the site now occupied by the dwelling of Mr. Henry Badet. The school soon outgrew Badet's hall, and was held in the Court House. Mrs. Ellen E. Griswold said that after the school had become too large for the hall, application was made for the use of the Court House. The authorities, the County Judge and the Mayor of the City, gave a guarded consent, saying, to quote Mrs. Griswold's words, "that they had no right to give or refuse permission, and so with female presumption we entered there, and from that time throve."

This was in 1819. There was no way to heat the Court House. The approach of the colder season raised the question of warming it. This reason, together with the growth of the school, led those interested in it, to make application for permission to hold its sessions in the Conference House of this church, which had just been completed. Mrs. Griswold says in her letter of 1871, "when the Conference Room was built the school had increased so that we were crowded and uncomfortable to the disadvantage of the scholars, and we applied for permission to use that room but were refused on the ground that we were dirty and would be likely to deface the edifice." The refusal must have been the

act of the committee, for the only vote of the society, about the matter, is that of July 30, 1819, granting the request.

The school was now comfortably fixed in winter quarters. An immense box-stove was in the Conference House, capable of receiving large sticks of wood, and throwing out sufficient heat. When the school began its sessions here it had on its rolls the names of three hundred females. Mrs. B. P. McEwen, who was one of the pupils, said that there were but few boys, and only two or three male teachers.

The school seems to have been supported by subscriptions solicited from the people of the city. For Mrs. Griswold, in her letter of 1871 says, "about this time, I think, in the fall of 1819 we felt strong enough to invite notice, and requested Mr. McEwen to visit the school, and draw up a subscription to gain assistance in rent, fuel, books, and some clothing. If I recollect rightly Miss Coit and myself in making the first collection called upon other denominations and were encouragingly received." The school removed to the church in the early twenties. For many years, Mrs. McEwen said, the school was very large, and continued so until about 1830, when similar schools were formed in the other churches.

If the school for boys was consolidated with Miss Wright's school, on removal to the Conference House in 1819, as Mr. Haven believes, another seems to have been originated in 1821. For the following agreement, signed by ten men, points to

such a school. "We whose names are undersigned, feeling it important that a male Sabbath School should be established in this place, do agree to unite for the purpose of instructing such children as may be induced to attend during the present season. Punctuality and regularity being the life of all such institutions, we do agree to attend said school *regularly*, as long as it shall continue, both in the morning and afternoon of each Sabbath; unless necessarily prevented, and then will, if practicable, provide a substitute. We further agree that we will be punctual in attending at the *hours* prescribed, in order that there may be no interruption of the duties of the school. New London, 11th of June, 1821." This agreement was signed by Robert Coit, Erastus Smith, Lyman Allyn, W. P. Cleaveland, Junr, Henry Smith, Thomas Huntington, Wm. G. Watrous, Thomas S. Badet, R. K. Gilman, Jared Wilbur. How long this school continued a separate affair, we do not know. It seems probable that Ezra Chappell, whose interest in boys brought him into the Sabbath School work about 1820, was the superintendent of this school, formed in 1821. These two schools seem soon to have come under one management; possibly when the church was occupied for the purpose.

A document, yellow with age, is in existence, containing the constitution of the New London Sabbath School of that time. There is no date, but evidently it belongs to a period subsequeunt to 1816,

362 LATER HISTORY OF THE FIRST CHURCH.

if not after 1821 and before 1830. It reads as follows :

Art. 1st. This society shall be called The New London Sabbath School Society.

2nd. The officers of this society shall be a superintendent, secretary, treasurer, and

3d. A visiting committee shall be composed of eight members of the society.

4th. It shall be the duty of the superintendent to take the general management of the school, divide it into classes, and appoint teachers.

5th. It shall be the duty of the secretary to keep a record of the doings of the society, to receive and answer all letters and communications to forward the regular report and applications for books, etc.

6th. The treasurer shall receive such donations and other funds as may belong to the society and pay the secretary's order therefor when approved by the superintendent.

7th. It shall be the duty of the officers and teachers to assemble together on the second Monday evening of every month for mutual encouragement and improvement.

8th. As the welfare of this school depends under God upon the promptitude, zeal and perseverance of the teachers, they shall consider themselves bound to observe this constitution and such rules as shall be from time to time adopted, to be diligent and punctual in their attendance at the meetings of the society and at the school and by all proper means to promote the best interests of both.

9th. A special meeting of the members may be called at any time in order to supply vacancies which may occur.

From this constitution it will appear that this school was an organization outside the church, as was often the case at that time. How long this constitution remained in force we do not know, but

probably not after separate schools were formed in connection with the various churches. The rules for governing the society were as follows :

1st. It shall be the duty of the teachers to attend the school precisely at the ringing of the first bell every Sabbath morning, and immediately after the close of the afternoon service.

2d. The school shall be opened with prayer during which time no person shall be admitted, and shall be closed with prayer, an address or singing.

3d. It shall be the duty of the teachers to hear the lessons of the scholars, and keep a record in their class-books of the punctuality of attendance, and the number of verses learned by each scholar, to see that the children do not recite so loud as to interrupt each other; to use all the means in their power to secure their confidence and affection, and to converse with them in a plain familiar manner on the subject of the lessons, and of religion.

4th. The classes in ordinary cases shall consist of eight scholars.

5th. Those teachers, who are absent from the meetings of the society, and from the school on the Sabbath, must render a satisfactory excuse, or have a substitute.

6th. If any of the children are absent from the school it shall be the duty of the Teachers to call upon the parents, during the week, and learn the reason of their absence.

7th. In the recitations the children shall be restricted to 24 verses.

8th. No teacher shall have liberty to dismiss a scholar from the school.

9th. No teacher will leave their classes to converse with other teachers, or with visitors, until the school is closed.

10th. No scholar shall leave a class, for any purpose whatever, without leave from the teacher of the class, or the superintendent.

From Mrs. Linsley's letter, which has been referred to before, we learn who were the superintendents who immediately followed Miss Matilda Wright. She says, Fanny Coit "was our first and much loved superintendent. After her was Mrs. L. Learned, then myself until I left in 1825." Mrs. B. P. McEwen said that Miss Susan Coit followed Mrs. Linsley, and was superintendent until she married Professor Kellogg in 1826. She appears to have been followed by Mrs. Ebenezer Learned. Then came in succession, Miss Eunice Law, John W. Tibbits, James P. Bradley, Mr. Cushman, Mr. L. L. Camp, Joshua C. Learned, W. W. Sheffield, Rev. T. P. Field, Charles F. Huntington, W. W. Sheffield, Herbert J. Crocker, John G. Crump, Rev. E. W. Bacon, Homer R. Stoughton, Hon. George F. Tinker, who was elected in 1884.

During the superintendency of Mr. Cushman and Mr. Camp the school sat in the galleries of the old church, and the superintendent stood in the seats of the singers to direct the opening exercises. Later the whole school was transferred to the body of the house. The school continued to meet in the church until it was moved into the Parish House.

Before leaving this subject it will be in place to say that the present primary department of the Sunday School was organized by Miss Adelaide R. Lockwood, June 12, 1859. It met in the basement of the old grammar school building until an addition for its accommodation was made to the Conference House. Miss Lockwood remained the su-

perintendent until she resigned in 1892, a period of thirty-three years. The original class was thirteen. She had under instruction one thousand and ninety. Of these, fifty-eight had joined the church, forty-seven had died and seventy-two had married in 1894. Such is the story of the origin of Sabbath schools in New London.

In 1819 Harriett Lewis, widow of Mr. James Lewis gave four silver cups to the church. In the same year Miss Sophia Richards and Elizabeth More Huntington, each gave one. These, with those given previously, are still in use.

The records of a church, are a part of its history. Those of this church had at no time been fully kept, except during the pastorate of Mr. Channing, who seems to have had a habit of keeping records quite in contrast to those who had preceded him, and Dr. McEwen's practice does not seem to have differed materially from theirs in this respect. There are but thirteen records of action by the church made during this long pastorate. Either the church did very little business, or records were neglected. There is evidence that both were true. Some of the principal records were the vote in 1807 to adopt Dwight's Psalm book; the vote in 1810 to restore to use the ancient creed and covenant; votes at various times to send a delegate to assist in the ordination of pastors, as for example the ordination of Mr. Joshua Huntington as assistant pastor of the Old South Church, Boston, December 3, 1809, and votes at different times to elect deacons. May 28,

1823 it was "voted that henceforth the members of this church hold themselves obligated, on every Sabbath, severally to deposit in the charity box for the poor of the church not less than one cent," a vote which explains the poor box at the door of the church, which, at the present day, some of the older members rarely pass without compliance with this ancient vote. January 3, 1832 it was "voted that members of churches in fellowship with this church resident here, have the privilege of occasional communion with us at the Lord's table for the term of one year and no longer, without becoming regular members of this church"—a quiet hint which ought to have had the desired effect. On the same date it was "voted also that members of this church who shall remove their residence beyond the bounds of this ecclesiastical society, are under obligation to take letters for the removal of their relation from this to some other church, within one year after the commencement of their absence from us, unless they render to this church satisfactory reasons for not doing so"—a rule still practically in use. August 4, 1835 it was "voted that the pastor of this church grant letters of dismission and recommendation to such members as shall apply for the same; they being in regular standing; for the purpose of connecting themselves with the Second Congregational Church in this city, in the same manner, and on the same terms as has heretofore been practiced in relation to such members as have applied for like letters on their removal without the territorial limits of

this Ecclesiastical Society." There is no record of the dismissal of those who went out from the First Church, to form the Second Congregational Church. But we know that such letters were granted. For the foregoing vote points to this fact. No record is to be found of Dr. McEwen's request for dismissal in 1853, nor of the letter in which the request was made, nor of the vote of the church asking him to reconsider it. But we know from his letter of January 9, 1854, addressed to the society, that such a request was made and such action was taken. A pastorate so long must have been rich in materials for its history, a good deal of which has not been preserved.

In December 1833 Dr. McEwen preached a sermon whose text was Luke 16: 26, upon the fixed gulf. It would be regarded as pretty strong meat in these days. Doubtless it was so regarded then. The proposition of the sermon was "a change from the condition of the miserable, to the condition of the happy in the world to come, will be for every human sufferer in that world impossible." The sermon is interesting both as a sample of the preaching and the theological thought sixty-five years ago, and as pointing to a religious movement which resulted in the formation of an Universalist Society in New London in 1835. It is not certain, but it seems very probable that the sermon alluded to was called forth by the agitation of the question of universal salvation. Although the Universalist Society was organized in 1835, the church was not or-

ganized till 1843. Their first meeting house was built and dedicated March 20, 1844. In 1849 it was sold to the Huntington Street Baptist Society. Their last house of worship dedicated September 19, 1882, is now owned and occupied by the Brainerd Lodge of Masons. The Universalist Society existed till January 1, 1894, when it disbanded, and conveyed its property to the Universalist Society of Connecticut.

In the same year, 1835, the Second Congregational Church colonized from the First Church. The enterprise of building a second Congregational meeting-house was inaugurated January 28, and was consummated February 9, 1833 by eight persons who signed an agreement to take the responsibility and bear the expense of the same in proportionate shares. This new house of worship stood at the corner of Jay and Huntington streets. It was completed August 3, 1834, and as we have already seen, was first occupied for six months by the First Church, during extensive repairs on its house of worship. The Second Congregational Society was formed April 14, 1835. The proprietors of the new house of worship gave it to the new society. It was dedicated April 23, 1835. Rev. E. W. Baldwin D. D., afterwards President of Wabash College, preached the dedicatory sermon, and Dr. McEwen offered the prayer of dedication. The following Sunday, April 26, the new congregation held its first Sabbath service in the new edifice. Rev. Joseph Hurlbut preached in the morning. His text

was "Who is sufficient for these things," 2 Cor. 2: 16. In the afternoon Rev. Daniel Huntington preached. His text was, "take heed therefore how ye hear," Luke 8: 18. The same day a Sabbath School was organized with fifteen teachers and forty-two scholars. April 21 nineteen persons who had been dismissed by letter from the First Church for the purpose of being constituted into a new Congregational Church, met and adopted the confession and covenant used by the parent church. Tuesday, April 28, they were organized into a church by an Ecclesiastical Council, of which Dr. McEwen was moderator. Thus, under the ministry of Dr. McEwen, the First Church brought forth another daughter, the fourth.

These are the principal facts relating to the church during the long and able pastorate of Dr. McEwen. He served the church at a time when a parish settlement was regarded somewhat in the light of a marriage, "and what God had joined man could not lightly put asunder."

XIII.

THE MINISTRY OF ABEL MCEWEN, D. D.;

THE MAN.

Abel McEwen was born in Winchester, Litchfield County, February 13, 1780. His great grandfather, Robert McCune of Dumfries, Scotland, was a non-juring covenanter. He joined the Cameronians. At the age of eighteen he took part in the battle of Bothwell Bridge which was fought between the Covenanters and the forces of the King, under command of the Duke of Monmouth, June 22, 1679. Young McCune was at last taken prisoner, but was released upon condition that he would leave the country for the colonies. He entered a protest against the wrong of banishment for scruples of conscience. But it was in vain. In 1685 he was sent, with others, in a ship of fifty guns, by the government of Scotland, to colonize the Isthmus of Darien. But the captain died soon after the voyage began, and the passengers brought the ship to Perth-Amboy in New Jersey, where they landed on the eighteenth of December. Robert McCune came to Stratford, Connecticut, February 18, 1686. These facts are recorded in his diary; also the fact that June 30, 1695, he was married to Sarah Wilcoc-

son in Stratford. It is said that he walked from Amboy to Stratford. He died in 1740 at the age of seventy-eight years.

One of his sons was Gershom, who also had a son who was named Robert, after his grandfather, the hero of Bothwell Bridge. This Robert McCune, or McEwen, as the name came to be spelled, in 1766 or 1767, at the age of twenty-two went, with axe in hand, into what is now the town of Winchester, in the northern part of Litchfield County. Here he took up a farm of four hundred acres, made a clearing, built for himself a house, and in 1771 returned to Stratford to take back Miss Jerusha Doolittle as his wife. She is said to have been a beautiful girl of seventeen, and of a cheerful and resolute spirit. Robert took his young wife on horseback, on a pillion behind him, and rode forty miles a day to their new home in the wilderness. It is said that the young bride bore the journey bravely, till at sunset, one day, they entered a deep gorge, overshadowed with the dense foliage of hemlocks, when she cried out in alarm, and in faltering tones, "where are we?" Her husband replied, "we are just there," and putting his horse to a rapid pace up the hill, he soon brought his wife out into a cheerful clearing, in the midst of which stood the house of which she was to be the future mistress.

Previous to the coming of his wife Robert McEwen had attended church in Norfolk. On a leaf of what evidently was his journal is this record: "July ye 17, in yr 1770, heard ye famous Mr. White-

field preach at Norfolk, which i hope was a word in season to me." This may have been the date of his conversion, or of his full establishment in the faith, and this may have been his record and acknowledgment of it. The church at Winchester was organized October 30, 1771, and Robert McEwen was one of its original members. He was chosen one of its deacons in 1799. He was one of the first men chosen by the town to represent it in the state legislature. He was a member of the state convention that signed the Constitution of the United States. He was prominent in all the affairs of the town and of the church. He was a man of deep piety, of unbending integrity, of sound judgment, of a strong mind, and was much given to thought, reflection and prayer. He was often heard praying, it is said, while following the plow. He was frugal and industrious. He had a large fund of anecdotes gathered from his wide reading, and he knew how to tell them. He was a great reader, especially of history, and had a memory retentive of events and dates of ancient and modern times. He was, therefore, a man of wide information, who did not allow the farm-life to narrow the range of his knowledge and enquiry. His wife possessed similar qualities, and was of a very amiable disposition. They had three children; Sarah, who married Solomon Rockwell of Winsted, Abbie, who married James Beebe of Winchester, and Abel, who was their youngest child, and only son.

The son inherited his father's mental qualities, and bodily stature, and his mother's cheerful and resolute spirit. He was tall, possessed of keen and quick perception, was of a buoyant spirit, and was not long in mastering such instruction as the district schools of those days afforded. In classes of boys of twice his age, he usually stood at the head—a prophecy of the scholarly rank he would hold on graduating from Yale College. In his early youth he enjoyed a winter in the Morris Academy at Litchfield South Farms. While here he composed several orations, which gave promise of those powers of writing and speaking which he developed later to an unusual degree. His own mind was strongly bent on acquiring a liberal education. A new ambition sprung up within him. He indulged hopes which outran the routine of life on the farm. Visions of distinction as a jurist filled his mind. His heart was set on the career and profession of a lawyer. If his hopes had been permitted to reach realization, the rank which he took as a scholar justifies us in believing that he would have been one of the ablest and most brilliant jurists of his times. But, while his father purposed to give him a good education, he contemplated nothing beyond what could be had at the academy. Least of all did he sympathize with his son's legal ambitions. So when young Abel left the academy, in the spring, his education was considered finished at the age of eighteen. The sequel proved, however, that it was not, and that, if he was not to enter the law, neither was he to follow the life of the farm.

Obedient to his father's commands, as was the custom then, the young man dutifully gave up his ambitions, abandoned all hope of a liberal education, returned to the farm, and took up its duties again. This life gave him that hardy constitution, which stood him in good stead during all his subsequent career. It is worthy of note that many of the men, who have figured conspicuously in the affairs of church and state, had their start in life upon the farm, where they acquired that physical and moral robustness which fitted them to be leaders. So thoroughly did young McEwen become initiated into the farm-life and so expert did he become in its conduct, that his father, called away on public business, often left the whole care in the hands of his young son, and on his return he found the work well and faithfully done.

His father was a fine horseman and bred horses for the markets. The son was partner in the business. Every winter it was his task to break one of the young horses to the saddle, and fit it for sale. It was in this way, and in this school, that he acquired that fine horsemanship, and that excellent judgment of horses, for which he was noted all his life, and that love for this fine animal which never forsook him. The horses which were bred on the McEwen farm, it is said, were of the Ranger breed, which was famous in those days. As a kind of compensation for his disappointment at not being permitted to continue his studies, a fine animal of this breed was given him for his own possession and use.

It was in connection with this horse that a great and an unexpected change came into the young man's life, and the purposes of God, which were as yet hidden from him and from his father, were brought to light. In the spring of 1799, Abel was permitted to ride his fine Ranger into Hartford on election day to witness the imposing ceremonies. He could not see eighteen years into the future, else he would have known that, in 1817, he would figure, in a similar scene, as the preacher of the election sermon. He did not know that that ride to Hartford was a day's journey toward the pulpit where he would preach the gospel for a half a century. For as he rode from Winchester to Hartford on that spring day, he had not yet definitely yielded his heart to the will of God. But the sequel proved that he was making a day's journey toward that point where he would surrender his will, and where an entire change would be wrought in his whole life.

At Hartford he met Rev. Dr. Hyde of Lee, Massachusetts. There was, at that time, in various parts of Connecticut, and especially in Litchfield County, an unusual degree of religious interest. Churches had been revived. Christians had been quickened. Sinners had been saved. Dr. Hyde naturally supposed that a son of deacon McEwen would be informed on a matter of so deep importance to the churches. So he questioned young McEwen about the progress of the work of grace. But he had not felt the power of God in

his own soul. He could say nothing. At first he felt a deep chagrin at his ignorance. "That he, the son of a deacon, brought up under religious influences, should have been so inattentive to the religious condition of his own State, as not to be able to answer the enquiries of a minister of a neighboring State, was exceedingly mortifying to his pride." Chagrin deepened into conviction. He began to question himself. "Why am I so ignorant? Why have I been so heedless, and what is my moral condition, that I should have been so regardless of these facts, which have such interest for christians?" His conscience was aroused. He lost interest in the splendid pageant before him. He called for his horse and started for home. He found a moment's relief in the attention which his fine animal attracted as he rode along the streets of the city. But as soon as he had passed beyond its limits, and was alone on the road, his torturing reflections upon his spiritual state returned. Nor did he find peace till he found it in Christ. Not long after his ride to Hartford a spiritual quickening came to his native town. He was one of its first fruits. Thus his ride to Hartford and his conversation with Rev. Dr. Hyde, were the means, under God, of his conversion, and of an entire change in the purpose of his life. He did not know the small man, with an intellectual face, who had questioned him at Hartford. Some seventeen years later Dr. McEwen was a delegate to a religious gathering in Philadelphia. Among the clergymen he saw the man he had so good reason

to remember, and then for the first time learned his name. To meet and tell him of the result of his interest in the Litchfield revival in his own conversion, was a great pleasure.

The desire for a liberal education arose again in his heart. Now, however, his ambition was, not to shine as a great light at the bar, but to preach the gospel. His father no longer opposed him, but was in full sympathy with this new purpose of his only son, in whose desire to be an ambassador of Christ he heard the call of God. His loyalty to Christ led him to do all in his power to prepare the way for the gratification of his son's new desire. Accordingly in the fall of 1799 young McEwen began his studies under Dr. Robbins of Norfolk, and in September 1800 he was admitted as a member of the Freshman class of Yale College. He was twenty years of age. He was robust in body and in mind, and threw himself into the work before him with his whole strength.

Abel McEwen took his religion with him to college. The revivals which visited Litchfield County had not reached New Haven. Neither the college nor the churches had felt their touch. Very few of the students were Christians. The infidelity which had been a fruit of the war of the Revolution, and which Dr. Dwight had combatted with all his rare and famous powers, still made its influence felt. A prayer-meeting had been held for several years at private houses in New Haven, and maintained by the Christians in college and others of the city.

378 LATER HISTORY OF THE FIRST CHURCH.

Abel McEwen, with a few others of his class were in the habit of attending these gatherings for prayer, and thus was formed that purpose and habit which led him to establish this neglected means of grace in his own parish when he became pastor of this church. In 1802 a powerful work of the spirit visited the college; Dr. Porter says, "the first and one of the most fruitful in modern times." The longing desire of the praying students was gratified. Abel McEwen took an active part in this awakening, and was permitted not only to see a large part of his class aroused to the importance of the question of personal salvation but also to guide them in the way to God. It is not a matter of surprise that, coming from such scenes his ministry was signalized by repeated seasons of refreshing.

Dr. McEwen graduated in the class of 1804. Among his classmates were John C. Calhoun who filled the offices of Vice President under both John Quincy Adams and Andrew Jackson, of Secretary of War under Monroe, and of United States Senator from South Carolina; Ezra Stiles Ely, D. D., who became President of Washington College, Tennessee; Bennett Tyler D. D., who became President of Dartmouth College, and afterwards of the Theological Seminary at East Windsor, now at Hartford; and others who attained eminence in their various spheres in life. Dr. McEwen took the highest honors in scholarship in this noted class. In October of the year of his graduation he returned to New Haven, and joined a theological class under

the instruction of President Dwight. He remained there, engaged chiefly in the study of systematic theology, till in the summer of 1805, when, with several others of the class, he entered a theological school under the instruction of Dr. Asahel Hooker of Goshen. He continued here in the pursuit of homiletical studies till near the end of September, when he was examined and licensed to preach by the North Association of Litchfield County, September 24, 1805. He was now ready to preach. He was in demand among the churches. In every pulpit where he appeared he was received with marked favor. He was in the best sense popular, but not in the least sensational. Nor did the favor with which he was everywhere received throw him off his balance. He did not once forget that he was an ambassador of Christ; nor did he allow others to forget it. One of his close friends, who was as a brother to him met another friend equally dear, and playfully remarked, "Brother McEwen means to be popular." Dr. McEwen heard of it, and demanded an explanation, which was promptly given with an apology. The offender was forgiven, but was made distinctly to understand that he considered worldly ambition a sin in a preacher of the gospel. Without doubt this sincere singleness of purpose contributed in no small degree to the favor with which he was received. Dr. Porter, in a sketch of his life, says, "it was remarkable how soon he was invited to churches where such a man as he was especially needed."

In the early summer of the year 1806, he was invited to New London. He was strongly recommended by Dr. Dwight. With feelings of more than ordinary interest the people turned to him, and received him as their possible pastor. His training under Dr. Dwight, together with his revival experiences in college, fitted him for the place. Men of rank and influence in the church, like Jedediah Huntington and Guy Richards had joined in inviting him to preach to the people. The people were at once attracted by his fine qualities, his good sense, his gentlemanly and pleasing conduct, and his pulpit abilities. In June, as we have seen, he was called to the pastorate which Mr. Channing had left the month before, and was installed, October 21, 1806. Dr. Porter says, "and now began his great work." With clear discernment he understood, and with singleness of heart devoted himself to, it. He found the people as a body ignorant of the "first principles of the doctrine of Christ. He therefore made it his first business to instruct them; as a faithful shepherd to feed the flock; as a wise master builder to lay his foundation in a well defined and well grounded knowledge of the truth. His preaching was not only instructive, as all preaching should be, but it was eminently instructive in the distinctive doctrines of the christian faith. He explained them, he vindicated them, he showed their reasonableness, their harmony with each other, their authority, as the word of God." This quality of his preaching explains why the leading men of all

professions were attracted to his ministry. It gave the people the food for which they hungered. At once a change in the moral and spiritual condition of things began to appear. The mid-week prayer meeting was instituted. He inaugurated the Wednesday evening lecture which he maintained throughout his whole ministry, and for which he made the most thorough preparation. Bible classes were formed for the study of some Christian doctrine, or some portion of the scriptures, for which he prepared the questions. Family worship was restored. The Sabbath was observed. The sanctuary was not neglected. Meetings were held for the direction and instruction of enquirers. Revivals at once blessed his labors, and continued to do so with great frequency, during the larger part of his pastorate. In short the moral tone of community, and the spiritual tone of the church were revolutionized, and uplifted.

The power of his ministry was conspicuously proved by the change that was silently but surely wrought in the inner as well as the outer life of the people, as the years went on. Profanity and vice were less open and bold. The town improved in its habits and morals because the pulpit in which Abel McEwen stood was a felt and acknowledged power.

Dr. McEwen was married January 21, 1807, to Miss Sarah Battell of Torrington, Conn. Her death occurred only a few months before his own. Their attachment dated back to 1799. Soon after

their marriage she was afflicted with a life-long infirmity of such a character that the burden of the domestic care and responsibility often came with depressing weight upon him. It is said that he bore them with wonderful cheerfulness, and these added burdens only served to show more distinctly his tenderness, the constancy of his conjugal affections, and the strength and loyalty of his purpose in pursuing his professional duties. Their early home-life in New London was in the parsonage on Main street. Their union was blessed with three sons and four daughters. Two of the daughters died at the ages of thirteen and fifteen. Their deaths inflicted deep wounds upon his sensitive heart, and he cried out to one of his sons, in great distress of spirit, "What should we do if we had no Savior."

Domestic life was his great delight. His genial spirits, and the play of his affections made him the light and joy of his household. He was the first to arise in the morning, and, as he had been accustomed to do on the farm, he made the morning fire. Dr. Noah Porter says, "it was at the old glorious fire-place, that his older children used to meet him morning by morning, as they left their beds. There they first learned grammar, the English and the Latin, at his lips, and there he dramatized for their entertainment and instruction, as none but he could do, the stories of Joseph and David and Daniel, or talked with them of some incident in the Savior's life. And there, too, before the children were up, as he once remarked to a friend (rare instance

of self-revelation for him) 'he had musings in his own heart before God, which were his strength and joy for the day.' "

Dr. McEwen let his light shine in his own way. He had little to say of his own religious experiences. His spiritual state was his own. It belonged to his inner life which was not on exhibition, save in its fruits. One of his admirers said of him, "he was more a man of the world than most ministers are, without being any more worldly than a great many who, through defect of sympathy, or knowledge, are very simple, or very narrow." He was a man of wide thought, of firm Christian principles, of pronounced convictions, and of unyielding purpose in the faithful discharge of duty. He gave the impression to some that he was not eminently spiritual. Yet the constant accessions to the church during his ministry would rather go to prove the contrary. Now and then expressions would drop from his lips when speaking of the atoning work of Jesus, which showed that deep down in his nature were strong religious emotions. The tremulous voice, the tearful eye, the choked utterance at the Lord's Supper, in prayer or in sermon, when speaking of Christ's sufferings for our sins, were evidence that one thought dominated him—the passion of our Lord. He may have been intellectual rather than emotional. But his life and his preaching, were abundant proof of his spiritual power. If he was more reticent than some, it is not to be inferred that he had no deep religious experiences.

If he could not be persuaded to speak of his personal hope, it is not to be inferred that his hope was not strong and sure. His lack of religious sentimentalism is not to be understood as lack of religious sentiment. "He did once, soon after the death of his wife, speak of making no calculations about living here, and of his hope of soon meeting in heaven her with whom he had so often conversed about that world; and there are a few other expressions, gathered up by one and another, that were dropped from his lips, declarations of his religious feelings; but his ordinary reticence on this one subject, freely communicative as he was on all others, was remarkable."

As a theologian Dr. McEwen was a trinitarian, "a calvinist, of the school of Smalley and Dwight," said Dr. Noah Porter. He accepted and taught the doctrine of the deity of our Lord, and insisted on its being stated in the articles of faith of the church. During his ministry occurred the controversy which ended in the establishment of the seminary at East Windsor, which was afterwards removed to Hartford. Dr. Porter said, "he had no sympathy with the Pastoral Union; nor do we remember that he said or did anything to excite feeling against it."

As a preacher Dr. McEwen was not evangelistic, in the common acceptation of the word, but he was evangelical. He preached so as to reach the will through the intellect. This explains his power over the strong men who waited upon his ministry, and whom he won for the church. I can not do better

than to quote the words of Dr. Porter, concerning his preaching. "As a preacher Dr. McEwen was not always equal to himself. His written sermons—and in the pulpit his sermons were generally written—were of a high order. * * * They were sound, instructive, earnest, elegant in style and gracefully delivered, but they had not the power of his unwritten addresses." His sermons were written in the last two days of the week, often in the evenings of those days. They were sometimes prepared under burdens which the world could know nothing of. It was the judgment of those who heard him that his most effective preaching was when, without a manuscript, he poured forth the fulness of his heart. His Wednesday evening lectures, were always extemporaneous, and were regarded by some as his best preaching. Dr. Field said of him he "was argumentative. Whatever his subject, whether doctrinal or practical, he would reason upon it—he reasoned of righteousness, temperance, and judgement to come." * * * His illustrations were employed * * * to set forth the doctrine or duty to the clear apprehension of the intellect, and so to affect the conscience and the heart." Dr. Field adds that while his preaching was peculiarly adapted to instruct and "build up the mind in the knowledge of divine truth, yet it had also, a powerful influence upon the religious feelings."

He was a man of great intellectual activity. His range of thought was wide and comprehensive.

Whatever subject he took up for consideration was handled with a strong hand, and as thoroughly as the multifarious duties of a large and growing parish would allow. He had invitations to other fields, but he chose "to be an everyday working pastor in one place for life." This may seem to some a narrow ambition, but it may be questioned whether he did not in this way leave more lasting influence, and a deeper impression, upon the world, than if he had restlessly moved about from parish to parish. It may be that a change would have contributed somewhat to the enlivenment of his thought and style, but it would have endangered that undying fame which he left behind him. Possibly he could have pointed to larger numbers received into the church, but he would not have left so imperishable an influence. Likely enough he would have been more widely known, though this may be doubtful, but he would not have left such a monument as he has in his half century of pastoral life and toil with this church. We incline to think that his preference to remain in one place to do his life work was on the whole wise from every point of view.

Dr. McEwen's publications were only a few occasional sermons and addresses. But these show the style of the man and the preacher. Among these are his "Half-century sermon," in which he gave an interesting review of the changes which had taken place under his eye in the city and county during his ministry; his "Biographical sketches of Litchfield county ministers," read at Litchfield at

the one hundredth anniversary of the North and South Consociations of Litchfield County, July 7 and 8, 1852, which is full of amusing and instructive incidents about those men and their times, which were told in his graphic way; an election sermon preached at Hartford, May 8, 1817, from the text, "Let every soul be subject unto the higher powers, for there is no power but of God, the powers that be are ordained of God," in which he ably set forth the duty of "obedience to the constituted authorities of civil government;" a sermon preached Sept. 30, 1849, when the old house of worship was vacated to make room for the present edifice, in which he gave some very valuable historical reminiscences; a Thanksgiving Sermon preached Nov. 28, 1850 from the text "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," in which he discussed the question, "How ought the people of the Free States to deport themselves in relation to that law of the United States called the Fugitive Slave law;" a sermon preached at the funeral of Rev. Samuel Nott D. D., May 28, 1852, at Franklin, whose text was Hebrews 7: 23, 24; and his article on "Congregationalists in their relation to other religious sects, characterized by error, fanaticism or disorder," read at the one hundred and fiftieth anniversary of the General Association of Connecticut, June 23, 1859, which is an "able and instructive sketch of the history, and defence of the principles and polity, of Connecticut Congregationalists."

Dr. McEwen was not so much of a theologian in the pulpit, as a pastor seeking to instruct and guide his flock in the way of truth, all along the lines of active life. And the social transformations which he was permitted to see, bore testimony to the success of his ministrations.

In spite of his strong theological convictions, Dr. McEwen was a liberal man, in the true sense of that term. An incident narrated to the writer by Mrs. Robert McEwen illustrates this quality of his character. It happened in 1825 or 1826. A neighbor of Dr. McEwen, with whom he was on friendly and intimate terms, was a Roman Catholic. At this time this was almost the only family of that faith in New London. A French ecclesiastic, by the name of Chevereaux, visited this neighbor. Dr. McEwen politely called on the stranger. During the call he learned that the bishop was to remain over the Sabbath. He at once offered the use of the First Church of Christ on the afternoon of the Sabbath, for public worship according to the rituals of the Roman church. The offer was accepted, and the service was held. There may have been services here of this kind before, but it is safe to say that this was the first ever held in a church in New London, and that church was Protestant.

Dr. McEwen was in sympathy with the missionary movements which began in his day. Dr. Porter says "the missionary and other evangelical societies, together with the Reformatory and other benevolent institutions, which, in the course of Dr.

McEwen's ministry came so rapidly into being, found in him ready sympathy and through him, in his people, an effective cooperation."

His influence was felt in far wider circles than the limits of his parish. He was the prime mover of a Home Missionary movement for the help of destitute and pastorless churches in the state, which had its conception, if not its actual birth, in the parsonage on Main street. Let the story be told in Dr. McEwen's own words. Speaking of the spiritual desolation which reigned in the churches, he said "The few pastors who were at length established on the outposts of this waste, were impatient of this rapid and constant degeneracy toward a state of heathenism, in a land of Christianity. At the old parsonage of this church, one evening in 1815, the Rev. Ira Hart and myself conversed on the subject, and formed a project for a county missionary society, to restore the dilapidated churches and societies. The project, after a few weeks, was referred to the Association, who after consultation, resolved to forward a petition to the General Association of the state, soon to meet at Farmington, that a Home Missionary society might be instituted, for repairing the waste places of Connecticut and its vicinity. The proposition was quickly and heartily embraced, and in the course of the ensuing year [1816] such a society was established; the first of its kind in the United States. During that year, some young men in New York instituted a Home Society, to aid the destitute places of their own state. This society of

young men became the nucleus of the American Home Missionary society; to which the Home Missionary societies, soon instituted in all the New England states, became auxiliary. * * * From the lamented desolation in New London county, originated a work which has spread, and which is still to spread its splendor over this broad country. This event will be an item in the history of New London County."

As the Missionary Society of Connecticut was formed in 1798, the statement of Dr. McEwen that the organization of 1816 was "the first of its kind in the United States," may be misleading. But the confusion will disappear if the purposes of each society are compared. The organization of 1798 had, for the first article of its constitution, the following, "this society shall be known by the name of the Missionary society." Among its declared objects was, to extend assistance "to new Christian settlements in various parts of the United States;" as, for example, to aid settlements in Vermont, New York, Northern Ohio and elsewhere, whither Connecticut emigrants had gone to settle. The work of this society does not seem to have been, to any considerable extent, if at all, in the state. In the course of time, and with changed conditions, some of the churches in Connecticut came to be in sore straits. As early as 1793 the General Association, whose session, for that year, was held in New London, asked "what shall be done respecting our destitute churches and congregations whose resettle-

ment in the enjoyment of Gospel ordinances is improbable?" The question remained unanswered, and things grew worse, until the conference of Dr. McEwen and Mr. Hart resulted in the formation of the Domestic Missionary Society of Connecticut, in 1816, whose avowed object was "to build up the waste places of Connecticut and its vicinity, by furnishing the destitute with religious instruction." This latter society is what Dr. McEwen refers to as "the first of its kind in the United States." It was the beginning of distinctly state-work. As a result Dr. McEwen says, "in 1816 missionaries were sent forth into our paralyzed parishes; and the gospel's voice began to sound in houses of public worship, which, for a long time, had been but occasionally opened; or, opened only for lay services." The people responded so that the hopes of the originators of the society were more than met. The superintendence of the work devolved chiefly upon Dr. McEwen; a work which he said "was somewhat arduous; but the remuneration was found in success; and, somewhat in amusement." So that, in an important sense, Dr. McEwen was the originator of home missionary work within the state. The two societies worked harmoniously side by side till 1880, when they were both merged in one under the old name.

Dr. McEwen was chiefly instrumental in originating the consociation of New London County in 1815. It continued to exist till his death. He says, that "every clerical association in Connecticut that

of New London County excepted, had, since 1708, a consociation of churches connected with it." He continues, "the two uncompromising conservators of independency passed off the stage, and in 1814, a convention of pastors and of lay delegates from the churches was called, which formed and adopted a constitution for a consociation of churches." With but a single exception the churches of the county came into the arrangement. Dr. McEwen was a leader in this movement, because he believed it to be best calculated to be a safe-guard against the heresies which were then seeking to insinuate themselves into the churches. To his last hour he believed in the principle of the consociation, as embodying the substance of provisions in the Saybrook Platform. It was not till after his death that the consociation gave place to the conference. The significance of this is, that Dr. McEwen carried his church, where Governor Saltonstall, with his powerful influence, had failed to do so, and that he carried the churches of the county, which, before, had steadfastly refused to be consociated.

The New London County Association dates from 1750. From about 1807 to 1891, it met only for the transaction of business. The usual exercises of such a body were remanded to a monthly ministers' meeting held mostly at Norwich, which had a continuous existence till 1891. Dr. McEwen as long as he lived was the master spirit of these gatherings and was always present, unless absolutely prevented. Dr. Porter says "he was always prepared

with his essay." Dr. McEwen says "one minister may be found," referring to himself, "who has written for the meeting more than four hundred dissertations." "More than half of these were longer than an ordinary sermon, nor were they light productions. In the discussions of the various papers, what he had to say was instructive, and was specially kind and helpful to the younger ministers, who regarded him as their father, loving him for his sympathy and kindness, while they looked up to him with deference." And he made himself the life of these gatherings, as of any circle in which he was, by scintillations of his keen wit, or by some story from his fruitful reminiscences. Dr. Field says, "in his criticisms of the discourses of his younger brethren in the ministry, he was kindly and encouraging."

Rev. Timothy Tuttle in an article in the Congregational Quarterly for October, 1861, on the "New London County, Ct., monthly meeting," speaks thus of Dr. McEwen. "We come now to one who was the *primum mobile* among us—the great motive power by which things relating to this meeting were directed. * * * In our meetings, he always had something to say on every subject presented; and he but very seldom failed to fulfil his own assignments. To say that he was the main stay of this monthly meeting, will not, I trust, be regarded by any one as saying too much. I do not say, for I do not know, that he was the founder of the meeting. But it must have died long ago, if he had not

contributed his power and influence to keep it alive.

* * * At his own fireside, but especially when he was abroad with us, he was always cheerful—often amusing. His conversational powers seemed to be inexhaustible and never tiresome. Of anecdotes he had an abundant store; and they would bear to be repeated, as they often were, by himself. No other one could relate them so well. He was the proper man for New London, at the time he came, and for this County; and God sent him here just when his labors and influence were most needed. * * * Surely many of the churches of this county have reason to thank God that Dr. McEwen was sent among them.”

This testimony of Mr. Tuttle is that of a close friend and neighbor. They were pastors of adjoining parishes from 1811, till Dr. McEwen’s death in 1860.

Those qualities which made him the life of the ministers’ meetings, made him an incomparable companion. This part of the story of his life a letter from Rev. John Avery, who knew Dr. McEwen long and well, shall narrate.

Norwich, Conn., May 18, 1894.

Dear Bro. Blake:

Agreeably to promise I herewith send you some reminiscences of Dr. McEwen. When I began to attend the ministers’ meetings in the later forties Dr. Nott of Franklin and Father Nelson of Lisbon were the oldest members; and both of them were bowing under the weight of years. But McEwen, who stood next in point of age, was in the full vigor of his mature manhood. More than any other perhaps he was

a leader in the meeting. He was always present and always prepared. * * *

McEwen, though an able preacher, did not commonly manifest much emotion in the pulpit. Hence he was spoken of by his Baptist neighbor, Elder Swan, as Abel Iceberg. At a later period after he had done Elder Swan a great act of kindness, Abel Iceberg became Brother McEwen. McEwen took a great interest in all the Congregational Churches in the County, as well as in his own; and he did much for these churches by recommending ministers to them, by preaching for them when they had no ministers, and in other ways. He was rejoiced to witness many happy changes in these churches. I have heard him state the fact that for a considerable time after he came to New London, he was the only settled Congregational minister on a territory in Connecticut 12 miles by 50; but that in a few years there were about a dozen settled ministers on this same territory.

Other pleasant changes too had taken place in the county, of which he loved to speak. He used often to refer to the great improvement which was manifest in the manners and morals of the people. On one occasion in particular, addressing himself especially to the young men connected with the ministers' meeting, he said, for substance, 'You, young men, can not begin to realize how great the improvement has been. When I came to New London there was a degree of coarseness and boorishness among the people generally, which would be perfectly revolting to you who have recently come upon the stage of active life. And I want you to realize that it is to the churches of Christ, with their educated ministers that the community is largely indebted for these grateful changes.'

Some people who knew McEwen but slightly had the impression that he was stern and repelling in his manners, with a cold, unsympathetic nature. This was not the case however with those who were well acquainted with him; for they found the very opposite to be true. In my early manhood I was well acquainted with some half a dozen young ladies in

Lyme who, a few years previous, had attended a select school in New London, taught by a Mr. Huntington, and boarded with a Mrs. Chappell who lived next door to Dr. McEwen. He early made their acquaintance, and during their stay in New London showed them many kind attentions. * * * Those young persons never tired of praising him. * * *

In the ministers' meeting McEwen was a tower of strength which rose quite above his fellows. * * * His relations with his brethren in the ministry were very familiar. He was easily approached by any, even the youngest members, and was constantly exerting influences promotive of friendly feeling and successful work. Sometimes by a single timely and happy remark he would turn the whole current of thought and feeling in the meeting out of the channel in which it was running, especially if he saw that that channel was running on toward dangerous ground. I recall an instance of this kind. A brother was under criticism for a sermon he had just preached, and the criticisms had been unusually severe; so much so that the preacher was evidently stung by their bitterness. McEwen was the last to speak, and he did so pretty much in the following words; 'well, Bro.— has passed through 16 riddles and every one of them has given him a pretty hard shake; but there is one little speck which they haven't got out yet. The proper name, that he had occasion to mention quite a number of times, was not, according to my notion, pronounced with entire accuracy. I understood him to say Phillipp, as if the name were spelled with two l's and three p's.'

On another occasion, I remember, a brother who was very repetitious, preached a sermon in which this his characteristic fault was very conspicuous. The criticisms at once caught it up, and dwelt largely upon it. McEwen presented his about like this. 'The preacher seemed to me like a blacksmith, with a piece of iron upon his anvil which he was trying to work into a desired shape. With his hammer he gave it a light blow without apparently producing much effect; then another and another, each blow a little heavier than its pred-

ecessor. But finding that the metal was still unyielding he laid aside his hammer, stepped back and took up a big sledge, and paid on with all his might; his whole air and manner seeming to say, now I guess I'll fetch you.' In a similar vein with these criticisms were some of his invitations to his Bro. Jared R. Avery of Groton, to ride with him to some forthcoming ecclesiastical council or ministers' meeting. Early one Monday morning Mr. Avery received a note which read thus; 'Dear Brother,—My black pony starts for Griswold tomorrow morning, at 8 o'clock. Ballast wanted. A. McEwen.'

During all the earlier years of my connection with the ministers' meeting McEwen and Shipman were the most prominent story-tellers in the company; and the dinner table at which we dined together was the place where their talents in this line were called into special exercise. One would tell a story, and then the other would tell one to match it, and to beat it if possible. And sometimes the dinner would be almost forgotten amid the uproarious merriment which the stories had occasioned.

McEwen of New London and Tuttle of Ledyard were intimate and life-long friends of each other. At an early stage of one of the ministers' meetings Tuttle had performed some important part, and McEwen had criticised him sarcastically and severely. After a recess the first topic of discussion was, 'the employments of the redeemed in heaven.' When McEwen's turn came to speak upon it, with much emotion, he said, 'I know of one thing that I shall do in heaven, if I am so fortunate as to get there, and it will be the first thing, too, that I shall do, if I haven't had a chance to do it before. It will be to look up Bro. Tuttle, (for I know he'll be there somewhere,) and apologize to him for the unkind words I spoke this morning.'

While he was as a rule remarkably courteous and kind in his intercourse with his brethren, he was sometimes pretty severe in his replies to any one who attempted to be rather hard upon him. On one occasion he was the preacher and as

he came under criticism, Bro. Ayer of North Stonington, remarked, 'I think the sermon was not sufficiently popular in its structure. It was above the heads of the people. I doubt whether many of them understood it.' McEwen replied, 'did you understand it, Bro. Ayer?' 'Why yes,' said he, 'of course I did.' 'Well,' said McEwen, 'if you understood it then I'll risk the people.'

McEwen was very fond of a horse, and a remarkably good judge of a horse's merits and demerits, and this fact being very generally known, I have been told that there was many a man in New London who, when about to purchase a horse, would manage to get McEwen's opinion of it before closing the bargain, if he could. * * * *

Sincerely Yours,

JOHN AVERY.

This letter enables us to see the man through the eyes of those who came nearest to him in professional life, and shows us a side of his character not otherwise to be seen. There are many incidents which might be told of his story telling powers. But enough has been said to disclose this phase of his character, and show how companionable he was, as well as how courteous in his bearing. Dr. Porter says "his strength of purpose and firmness of Christian principle, his superior education and ripe experience, together with his elegance of manners, and great sweetness and nobleness of disposition, formed a rare combination of excellent qualifications," for the place where God appointed his life-work.

Dr. McEwen contributed not a little to the cause of education. From 1826 till he died he was a member of the corporation of Yale College. From

1853 he was a member of the Prudential Committee of that Board, a position which he was conspicuously fitted to hold by his knowledge of men, his business abilities, his sound judgment and his ripe experience. He was for many years a trustee of Bacon Academy in Colchester, and was actively interested in its welfare, until his duties as one of the Prudential committee of the corporation of the college compelled him to resign. The degree of Doctor of Divinity was conferred on him by Union College in 1846, when he was sixty-six years of age, and at a period in life when he had well earned the honor.

He was interested in all reforms. He was both progressive and conservative. He abhorred slavery, but would not disfellowship those who thought that slaveholders could be Christians. He therefore took the side of the American Board in the anti-slavery conflict which rent it. Novelties did not attract him, nor did plausibilities lead him astray. He was a man of good judgment, and was not hasty in forming his opinions. But when they were formed he was not easily moved. He was a man of strong will and the church always found it wise to follow him as a leader. The touch of the hand which did so much to make it what it became is still on it. When he laid down the active duties of the pastorate, for other and younger hands to take them up, the change was a characteristic affair. The outward relations were different, but the deeper ties were unbroken. His untiring activity was un-

abated. Says Dr. Porter, "he had survived the prejudices of the people, and lived the remaining years in the kind regard and admiring reverence of all classes of men and all denominations of Christians in the wide circle around him."

Of the closing scene, his son, Rev. Robert McEwen, D. D., wrote, "his last sickness, with a single exception, was his only one. It came upon him when his relish of life was unbroken, and its strength was apparently undiminished. The day that he was prostrated, he was in all his vigor and buoyancy, climbing his black-heart cherry-tree, to gather baskets full for his children and neighbors. A slight cold from the exertion was perhaps, the cause of his illness; but there he was, cast down for nine weeks, into the most heart-sinking, and sometimes distressing helplessness. Yet through it all he was quiet, patient, cheerful; not a murmur, not a sigh of fretfulness or complaint escaped him. Bent on recovery he yet waited submissively for the event. And here it was that his characteristic reserve, as to his religious feelings, had its climax. His dying was but his way of living to the last. To a beloved relative who ventured a remark assuming what his state of mind must be in view of his condition, his answer, with a piercing gleam flashing from his eye was, 'I did not say so.' He would not say what he might have said, because he might have been expected to say it. He would be himself to the end. So he endured until, in the night of Septem-

ber 7, 1860, he suddenly awakened from a deep slumber, and passed away.

"The whole city was moved at his death. Not the parish only, but the entire community rose up to honor him at his burial; assuming the entire care and expense of the occasion; mourning for him as they had mourned for no other, regarding him as 'their man of all men,' 'a great man, and a Prince among them.'"

He had been identified with the highest intellectual, social, and moral interests of the city for more than half a century. No man had been more widely known and honored. It was natural that the whole people should feel the deep bereavement of his loss. His monument stands in Cedar Grove Cemetery. It bears this inscription.

Abel McEwen S. T. D.
Pastor of the First Church
New London
Fifty-Four Years
Born Feb. 13, 1780
Died Sept. 7, 1860.

The children of Abel McEwen and Sarah Battell were the following:

ROBERT who was born June 22, 1808. He graduated from Yale College in 1827. He was a Home Missionary in the West; was pastor of the South Church in Middletown from 1835 to 1838; was pastor in Enfield, Mass., for twenty years, till 1861, when he returned to New London, where he died August 29, 1883.

402 LATER HISTORY OF THE FIRST CHURCH.

CHARLOTTE who was born February 9, 1810. In 1834 she married Cortland Latimer of Norwalk, Ohio.

SARAH who was born May 25, 1812. She married Henry Garrett of Buffalo, N. Y.

WILLIAM who was born May 29, 1814. He removed to Cleveland, Ohio.

ANN BUCKINGHAM who was born January 15, 1817. She died November 14, 1832.

HARRIET who was born September 15, 1819, she died July 18, 1832.

JOHN BATTELL who was born April 19, 1821, he lived in Norwich and died October 1, 1861.

Although his active pastorate closed April 1, 1854 his real pastorate continued till September 7, 1860, when he awoke in the night from a deep slumber to answer a call to the church of the first born in the Kingdom of Heaven. He made for himself a name which will live, when the noted names of earth are forgotten. He won an incorruptable crown. He was great in those imperial qualities which belong to eternal greatness of soul. His most lasting monument is the church upon which he left the impress of his own great, strong character.



THOMAS P. FIELD.

XIV.

THE MINISTRY ON THOMAS P. FIELD, D. D.

1856-1876.

Upon the relinquishment of the active duties of the pastorate by Dr. McEwen in 1854, the church and society immediately addressed themselves to the task of securing an associate pastor, who should take up these duties. On the seventh of February, 1854, at a meeting of the society, it was voted that "the society's committee be and they are hereby authorized to provide for the temporary supply of the pulpit after the first day of April next, until otherwise directed by the society; and also to seek for and engage for a period of service, not longer than three months, a minister, whom they may have reason to hope will prove satisfactory, to preach, as a candidate for settlement, as colleague pastor in this church and society." May 15 the powers of the committee were extended and they were authorized to engage the services of a minister to supply the pulpit for a period not exceeding one year. In compliance with the foregoing instructions, the committee engaged Rev. James Hoyt, then of Stamford, who supplied the pulpit until the summer of 1855. At a society's meeting duly warned for that purpose, held July 30, 1855, it was "voted that we:

404 LATER HISTORY OF THE FIRST CHURCH.

invite the Rev. James Hoyt to be settled over this society in the Gospel ministry; * * * that fifteen hundred dollars annually be offered the Rev. Mr. Hoyt, as a salary during his continuance in the work of the ministry over this society, and that said salary be paid quarterly; * * * that the committee of this society furnish the Rev. Mr. Hoyt a copy of these votes," with a request for a reply. There is no record of any action of the church in the case. The vote of the society was not unanimous. On the informal ballot it stood, Yeas twenty-three, Nays sixteen. On the formal ballot it stood, Yeas fifteen, Nays ten. This vote could hardly be accepted by a wise man. It was therefore declined by Mr. Hoyt in the following letter.

To the First Ecclesiastical Society of New London:

Brethren and friends: The invitation you have extended to me to be settled over you in the Gospel Ministry has been duly considered, and I hereby communicate to you respectfully my decision to decline the proposed settlement. For this decision I need assign no other reason than that I suppose it to be in the circumstances, agreeable to your expectation and desire.

In the hope that God will send you a spiritual teacher and pastor, whose ministrations will be more profitable and acceptable than my unworthy labors have been; that He will enrich you with all spiritual blessings in Christ, and will unite and prosper you in every endeavor to build up his kingdom, I am affectionately your servant in the gospel.

JAMES HOYT.

New London, August 8, 1855.

This reply was communicated to the society the eleventh of August. The search for a pastor must still be prosecuted. But the people were soon directed to the man who was to lead this flock of God for twenty years. For December 4, 1855 the church voted that "the Rev. Thomas P. Field of Amherst Mass., be, and is hereby invited to become associate pastor with the Rev. Dr. McEwen." This vote of the church was communicated to the society by Andrew M. Frink and William H. Coggeshall, at a meeting of that body held December 6, 1855, with the request that the society concur. This the society voted to do, and fixed the salary at fifteen hundred dollars "to be paid in equal quarter yearly installments." At a subsequent meeting, held December 24, three hundred dollars were added, making the salary eighteen hundred dollars a year, so long as Dr. Field should remain pastor of the church. This meeting was adjourned to December 31st, when the foregoing vote, concerning the salary, was so amended as to read as follows; "voted that in addition to the interest of the bequest of six thousand dollars, recently made to this society, by the late Jonathan Coit, Esqr, deceased, for the benefit of whoever may 'officiate as parson,' of the society, an amount, sufficient, with such interest to make up the sum of Eighteen Hundred Dollars, be paid to the Rev. Thomas P. Field, each and every year, during the time he shall be settled over this society, in the Gospel Ministry, in quarter yearly payments, and after the same rate for any portion of a year

during such settlement; the society hereby guaranteeing that the said Rev. Mr. Field shall receive, including the interest of said bequest, at the rate of Eighteen Hundred Dollars per annum, during such settlement." Whether this vote was an afterthought, or the bequest had become available between December 6 and December 31, does not appear. The Hon. Nathan Belcher was appointed to convey the vote to Dr. Field, on the part of the society; as Dea. Andrew M. Frink, and Dea. William H. Coggshall had been appointed by the church to convey its vote to him. In reply he wrote, declining the call, as follows:

Amherst, Jany. 9, 1856.

Dear Sir:

After serious consideration of the subject I have come to the conclusion that it is my duty not to accept the invitation of the First Ecclesiastical society in New London, to become associate Pastor with Dr. McEwen. It is not necessary that I should state all the reasons that have led me to this decision.

The unanimity manifested in the call, and the subsequent proceedings of the society, awakened within me a deep interest in the people; and led me to hope that I might labor with them successfully in the Gospel Ministry; but the interests of the college, and other considerations, seemed to require that I should remain here. I regret to have kept the society so long in suspense, but circumstances have made it unavoidable.

I trust that some one will soon be found who will perform the duties of a pastor far more acceptably than I could.

Sincerely yours

THOMAS P. FIELD.

Hon. Nathan Belcher, Committee, etc.

It was evident from this letter that there was some obstacle in the terms of the call which prevented his acceptance of it. And so the matter was not allowed to stop there. The church wanted him for its pastor to be associated with Dr. McEwen. The college wanted him. Hon. Nathan Belcher and Dea. Ebenezer Learned visited Amherst and held an interview with the faculty and with Dr. Field. As a result of this interview a meeting of the church was held January 28, 1856, at which the following votes were passed. "As there is much cause to believe, that the call of this church, presented to the Rev. Thomas P. Field to become its associate pastor with the Rev. Dr. McEwen, was declined for reasons, many of which have ceased to exist, and that a similar invitation, if now renewed, would receive his acceptance, Voted that the Rev. Thos. P. Field of Amherst Massachusetts be, and he is hereby invited to become with the Rev. Dr. McEwen associate pastor of this church. Voted that Deacons Wm. H. Coggsall, Andrew M. Frink, John W. Tibbitts, and Cortland Starr be, and they are, hereby, appointed a committee to present to the Rev. Thomas P. Field a copy of the above vote; and also to furnish a like copy to the First Congregational society in New London, that said society may unite, if it so propose, in the invitation to the Rev. Thos. P. Field to become associate pastor with the Rev. Dr. McEwen in the ministry of the gospel to this church and society." A copy of the foregoing action was communicated to the society, at a meeting held in

its Conference House January 31, 1856. The society voted unanimously to concur with the church in extending the renewed call, and modified its former vote relating to the salary, as follows: "and this society hereby guarantees, in all events, the payment of said salary of Eighteen Hundred Dollars to the Rev. Thomas P. Field, in quarter yearly payments, whether or not this society receives from said bequest, under the will of Jonathan Coit, Esqr., any income, interest or benefit of any kind." It is likely that one of the reasons for his declining the original call was removed by this vote. Adam F. Prentis, Rial Chaney and William C. Crump were appointed a committee on the part of the society with the committee of the church to communicate the united votes of the church and society to Dr. Field. The renewed call had its desired effect, for Feb. 7, 1856, he wrote to the committee as follows:

Gentlemen—I herewith communicate, through you, to the First Church and society in New London my acceptance of the invitation to become the associate with the Revd. Dr. McEwen in the work of the gospel ministry. This new mark of their confidence in extending to me a second call, will deepen and strengthen the interest heretofore awakened in the people, and sustain and animate me in my efforts for their spiritual welfare. I cannot state now definitely at what time I shall be able to commence the active duties of the ministry, but I will endeavor to do so, as soon as possible, after the close of the present college term. I shall expect four Sabbaths annually for relief and rest from Pulpit and Parochial labors.

Conscious of my insufficiency for the adequate performance of the solemn and responsible duties of the pastoral office, I must rely on the kind and cordial cooperation of the mem-

bers of the church and society, and above all on that Divine Spirit, without whose gracious influences all our efforts will be in vain.

Sincerely and affectionately yours,

THOMAS P. FIELD.

Messrs Adam F. Prentiss, Rial Chaney, Wm. C. Crump.

The meeting of the society at which this letter was read was held Feb. 11, 1856. At this meeting it was voted "that the Rev. Thomas P. Field shall have an annual vacation of four weeks," and this agreement was adopted as part of the terms of settlement. Their doings were communicated to him; and so without a break the pastorate of this church was continued. At the same meeting a committee was appointed to act with Dr. Field, and a similar committee appointed by the church to call a council to install the new pastor at such time as might be agreeable to him. February 18th a meeting of the church was held concerning the approaching installation, whose doings were reported to Dr. Field by Dea. John W. Tibbitts. The following is his reply:

Amherst, Feb. 26, 1856.

Dear Sir:

I have received your letter accompanying a copy of the proceedings of the First Church in New London at a meeting holden on Monday evening 18 inst. For which accept my thanks. I am unable now to assign the day for the Installation, but will give you notice in season for all necessary preparations.

Very Respectfully Yrs.

THOS. P. FIELD.

John W. Tibbitts, Esqr.

He fixed the day later and was installed as associate pastor of the church June 6, 1856. The only

record which can be found is in the handwriting of Dr. Field, in which he says that Dr. Wm. A. Stearns, the president of Amherst College, preached the sermon, Dr. McEwen gave the charge to the pastor, and Dr. Tryon Edwards of the Second church in New London gave the right hand of fellowship.

Dr. Field was born in Northfield, Mass., January 12, 1814. He graduated from Amherst college in the class of 1834. Among his classmates was Henry Ward Beecher.

He studied theology at Andover for two years; was tutor at Amherst from 1837 to 1839, and returned to Andover and graduated in 1840. It certainly is strong testimony to his rare scholarly attainments that his alma mater call him to be an instructor among her notable professors and teachers so soon after his graduation and at the early age of twenty-three.

He was called to the Congregational Church in South Danvers, Mass., now Peabody, and was ordained October 8, 1840. His pastorate at Peabody continued till some time in the year 1850, when he was called to the pastorate of the Second Presbyterian Church of Troy, N. Y. Here he remained till 1853; when his alma mater, remembering his fidelity and ability as an instructor, while he was tutor in that institution, called him to the chair of rhetoric, oratory and English literature. This chair he held till he was called to New London.

Dr. Field addressed himself at once to the work

awaiting him in his new field of labor, with earnestness and vigor. For four years he was associated with Dr. McEwen, and the relations between them were uniformly of a cordial character. And when his aged associate was no more he said: "And now that he has gone up to his reward, I cry with the prophet of old, 'My Father, my Father! the chariot of Israel and the horseman thereof.'" Of his relation to his elder associate, Dr. Field said at Dr. McEwen's funeral: "I cannot refrain however from saying, that in the delicate relationship I have sustained to him here, there has ever been to me the kindness of a father to a son. He was ever ready to give me advice and help when it was asked; he never once obtruded it upon me."

It was no small task to follow in the pulpit a man of the intellectual power of Dr. McEwen, whose fame had gone over all the state, whose hand had been in all its religious enterprises, whose influence was felt and acknowledged in ecclesiastical matters and who was regarded as an authority upon all ecclesiastical questions. But the fact that Dr. Field held his place here in the pulpit for over twenty years, to the satisfaction of those who were accustomed to sit under his preaching, and that he left greatly to the regret of the large majority of his people, proves that, while he was of a different type of intellect from Dr. McEwen, yet he was no mean successor in the line of apostolic succession which had been held with such conspicuous ability.

An interesting reminiscence belongs here. Cer-

tain expressions used by the parish in the negotiations between it and Dr. McEwen on the occasion of his laying down the active duties of the pastorate, were understood by him as expressing the desire that he should take no part whatever in any of the services of the church. Accordingly he refused to let his voice be heard, and, when asked by Dr. Field to take some part, promptly and emphatically declined, giving as a reason the expressions which he interpreted to mean that he should keep silence. In view of this feeling, and its cause, on the part of the venerable senior pastor, the society, at a special meeting called for that purpose, August 11, 1856, passed the following preamble and resolution.

Whereas our senior pastor, the Revd. Doct. McEwen, by reason of some expressions used in the negotiations and communications between us respecting his release from official responsibility in the active duties of the pastorate, seems not to feel at liberty to take part in our religious services.

Resolved that such construction of any language used in the above matter was never in our thoughts, and is deprecated by us; and we earnestly request that it may no longer operate with him.

Adam F. Prentiss was appointed a committee to communicate the foregoing to Dr. McEwen. It had the desired effect. Nor did the misunderstanding affect in the least the cordial relations which from the first existed between the senior and junior pastors. It is not surprising that the proud spirited man, who had led this flock for half a century, was acutely sensitive on laying down his life work.

But the ample apology couched in the terms of the foregoing vote was accepted in the spirit in which it was given, the seal was taken from Dr. McEwen's lips, and his voice was often heard till death hushed it.

In 1858, two years after Dr. Field's installation, a season of special religious interest visited the church. Forty-five were received into membership, mostly upon profession of faith. The church grew in strength and power under his ministry. He seems to have been a practical preacher, as one or two incidents show. At one time he preached from the text, "Be ye kind one to another." A stranger in the audience was so impressed by it that he wrote a letter to Dr. Field the next day thanking him for the discourse, which made him resolve hereafter to be governed by a more gentle spirit. On another occasion he preached from the text, "Love thy neighbor as thyself." It was the means of changing the purpose of a man who had planned to purchase some property and devote it to the business of selling intoxicating liquors.

At Andover Dr. Field came under the instruction of Dr. Justin Edwards who was President of the seminary from 1836 to 1842; of the famous Moses Stuart, professor of sacred literature from 1810 to 1848; of Dr. Bela B. Edwards, who was professor of Hebrew from 1837 to 1848; of Dr. Leonard Woods, who was professor of theology from 1808 to 1846; of Dr. Ralph Emerson, who was professor of ecclesiastical history from 1829 to 1853; and of Dr.

Edwards A. Park, who was professor of sacred rhetoric from 1836 to 1847. He could not but feel the touch of these minds, some of which have had few equals and no superiors in these latter days. He was himself a scholar of wide reach of information and of fine literary taste.

Under his ministry the church enjoyed a continuance of the missionary training which it had had under Dr. McEwen. He was accustomed to hold monthly concerts of prayer for missions, for he speaks of the vivid sketches given at one a few months before his death, by Dr. McEwen, of the pioneers of foreign missionary work. He was elected a corporate member of the American Board in 1873, and he held his membership till his death.

His attitude upon the subject of foreign missions may be learned from his justly famous reply to Rev. W. H. H. Murray, who had lectured here upon Civilized Heathen and given utterance to some of the current and pseudo-liberal gibes about preaching the gospel among the unevangelized peoples of the globe. This aroused Dr. Field. The lecturer's claim that the heathen should be let alone he could not suffer to go unchallenged. He therefore preached a sermon in reply on the morning of January 4, 1874. It produced so profound an impression that he was asked to deliver it in Lawrence hall, which he did Tuesday evening, January 6. The hall was packed and the address was received with marked favor. The reply to the lecturer shows how utterly without foundation were his statements, and

that he painted heathenism "vastly whiter than it is." Let me quote a few of his closing sentences. "Our missionaries are faithful men, using every motive to dissuade them (the heathen) from all vice, and urging to the practice of all virtues. That is the record of all intelligent and candid travellers among the heathen. * * * Mr. Murray's presentation of the beauties of heathenism is a mere work of the imagination."

Some of the doings of the church during this pastorate belong to its history. September 27, 1865, it was voted to hold a semiannual meeting of the church for the consideration of its affairs, on the second Thursday evening of October and of April in each year. This custom was changed March 3, 1893, so as to hold an annual meeting the Friday evening after the first Sunday in January, in order to make the church year identical with the year of the state conference, which compiles the statistics of all the churches from January to January.

At the meeting held September 27, 1865, a committee of discipline was appointed "to expedite" such matters. The first members of this committee were William H. Starr, Adam F. Prentis, and Ezra C. Whittlesey. It was continued throughout Dr. Field's pastorate. It was not without a reason for its existence, as several troublesome cases prove.

The church was not neglectful of its duty in this regard. Later this committee seems to have been discontinued. It was revived by vote of the church May 5, 1899.

The question of the choice of deacons arose in 1867, and October 23, Adam F. Prentis and Joshua C. Learned were elected and inducted into the office. There were also appointed committees on strangers, on visiting the sick, etc. At the semi-annual meeting in October, 1865 it was "voted that when a letter of dismissal is requested two weeks notice be given from the pulpit." This was amended November 22, 1871, by striking out the words, "two weeks." As thus amended the rule is still in use.

At the semi-annual meeting in April, 1868, "it was voted to appoint a committee to consider whether it be advisable to have a new Hymn Book in the church, and to examine books with reference to this object. W. W. Sheffield, Joshua C. Learned, W. C. Crump and E. C. Whittlesey were appointed as that committee." There is nothing to show that this committee made any report to the church. But at the semi-annual meeting in April 1870, "it was voted, that the Pastor examine and recommend for the use of the church a suitable hymn book." In the following November Dr. Field reported the result of his investigation and recommended the adoption of "Songs for the Sanctuary." Accordingly it was voted, at an adjourned meeting, held December 6, "that on and after the 1st Day of January A. D. 1871 the book entitled 'Songs for the Sanctuary' be adopted and used as the hymn-book of this church." This book continued in use until May 14, 1899, when by vote of the church taken

March 24, a new book, entitled "In Excelsis," was introduced.

At the semi-annual meeting October 29, 1868 it was voted "that a clerk of the church be appointed whose duty it shall be to record the baptisms, admissions to the church by letter or on profession of faith, and all acts and doings of the church of whatever nature." William Belcher was elected to that office, and so seems to have been the first stated clerk of the church in all its history. At this meeting also it was voted to pay the expenses of delegates sent by the church to conferences and councils; a custom still in use.

Various records are made of election of delegates to conferences, to councils called by sister churches, to install and dismiss pastors, and to give advice in other matters vitally touching the welfare of the whole sisterhood of churches. One action of this kind is worth noting because of its relation to a notable case. At a special meeting of the church, February 4, 1876, a letter missive from the Plymouth Church, Brooklyn, was read, inviting this church to sit on the famous council called by that church, concerning the unhappy controversy which broke out not long after Mr. Beecher's silver wedding in 1872. After discussion the following vote, offered by Rev. Robert McEwen D. D., was passed unanimously. "Voted that the First Church of Christ in New London Connecticut, from no lack of Christian sympathy and courtesy, but from what in the existing circumstances seems to them expe-

418 LATER HISTORY OF THE FIRST CHURCH.

dient for the denomination at large, must decline to take part in the council to which they are invited by Plymouth Church Brooklyn New York."

It was during the pastorate of Dr. Field that first mention was made of a new Conference House, for which considerable money was raised which was afterwards used in the erection of the present Parish House. The first mention that is on record is as follows: "An appeal was made to the church by Rev. Robert McEwen D. D., that the church should feel more spiritual interest at this time on account of the proposed erection of new conference house." This was October 26, 1869. Although it was not erected while Dr. Field remained, a beginning was made.

At the semi-annual meeting in April, 1870 "it was voted that the Pastor and the officers of the church be a committee to rearrange the list of objects for collections and the times for taking the collections." At a special meeting held December 6, 1870, this committee reported as follows:

January, Collection for Home Missions.

March, Collection for Congregational Union.

May, Collection for Foreign Evangelical Union.

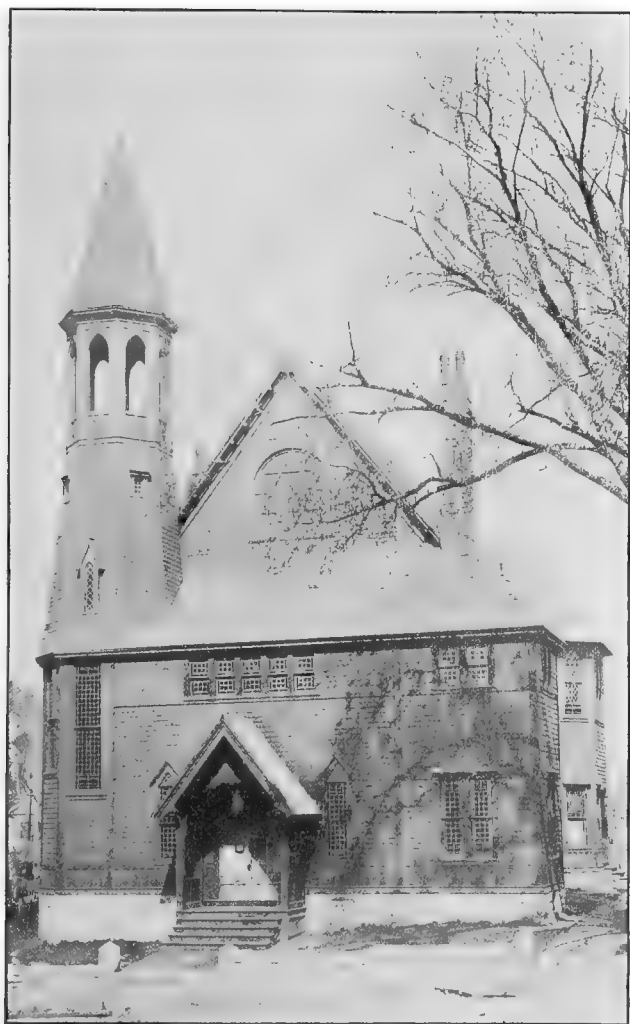
June, Collection for the Tract Society.

July, Collection for Foreign Missions.

September, Collection for American Missionary Association.

November, Collection for Seaman's Friend Society.

In 1874 it was further voted "that the annual col-



THE PARISH HOUSE.

lection for the Young Men's Christian Association be taken in June," and "that the collection for the Sunday School be taken in December." This list and this method of taking the offerings of the church as reported by the committee were adopted. It was also voted at the same meeting that a collection be taken in April for the Education society and for the Bible society in August. This method of securing the gifts of the church to the various objects was continued till the present system of weekly offerings was adopted, April 18, 1878. At the same meeting, December 6, 1870, "it was voted that this church shall be referred to on its records as the 'First Church of Christ in New London.' "

At the same meeting, the following resolution was offered. "Voted that the members of the church be requested to join with the Pastor when he repeats the Lord's Prayer, during the service." After discussion it was voted to postpone action till the next semi-annual meeting. As the matter was not acted on then, nor afterwards, so far as the records show, it is probable that the matter was dropped altogether.

December 7, 1875, it was voted to drop the collections for work in Papal lands and the following schedule of gifts was proposed and adopted.

The third Sunday of January, Home Missionary Society.

The third Sunday of February, Sunday School.

The third Sunday of March, Congregational Union.

420 LATER HISTORY OF THE FIRST CHURCH.

The third Sunday of April, Y. M. C. A.

The third Sunday of May, Education Society.

The third Sunday of July, Foreign Missions.

The third Sunday of September, American Missionary Association.

The third Sunday of October, Bible Society.

The third Sunday of November, Thanksgiving Collection.

The third Sunday of December, Seaman's Friend Society.

The acts and votes of the parish also belong to a complete narrative of Dr. Field's pastoral relations to this church. In the call extended to him, it will be remembered that reference was made to a bequest of Mr. Jonathan Coit, lately deceased. At that time the society had but lately come into the possession of this money. April 16, 1856 the following votes were passed :

Whereas the late Jonathan Coit deceased, bequeathed to this society the sum of six thousand dollars, to be invested at their discretion, as a permanent fund, the interest of which is to be paid annually to the clergyman who shall officiate as 'parson of their church.'

Voted that this society gratefully acknowledge the kind feeling toward them, and the interest in the religious welfare of his native place, which prompted the testator to make the foregoing gift;

Voted that the society accept said legacy according to its terms, and appoint Messrs. Ebenezer Learned and Asa Otis as a special committee, to receive said legacy from the executors of said deceased whenever they shall be ready to pay the same, and to give them in the name of the society, an acquittance therefor, and do further empower said com-

mittee to invest said legacy in such manner as they shall deem best with reference first to security, and next to the income derivable therefrom.

It seems that during the early part of Dr. Field's ministry it was the custom to sell the pews in the church at auction, for a vote was passed at the annual meeting in 1857 thanking "William M. Smith Esqr, for his services as auctioneer in selling the slips for the handsome sum obtained therefor." The amount obtained was \$2563. Mr. Smith rendered similar service for several years. Later in the history of the society the custom of selling seats at auction was abandoned. The pews rented, in subsequent years for sums varying from about eighteen hundred dollars to over thirty-three hundred in 1866.

In 1857 fears were again expressed as to the strength and safety of the tower of the church. At a meeting held August 31st the society's committee, Adam F. Prentis, Rial Chaney and William C. Crump, were instructed "to obtain further advice in reference to the safety of the tower, and their meeting house and report to the society at a future meeting." September 10, 1857, the society's committee, having attended to the duty imposed upon them, reported, and it was "voted that this meeting is of opinion that the tower and steeple of the meeting house should be repaired in accordance with the suggestion given to us by Mr. Richard Bond of Boston, instead of demolishing and rebuilding of the same; and the society's committee are instructed

to make such repairs." These repairs necessarily involved considerable outlay. Therefore October 5, 1857 William C. Crump was appointed a committee to negotiate a loan from the Savings Bank in Norwich for the purpose of making the necessary repairs. The money was obtained and expended, and the tower now stands firmly in its beauty and strength.

By vote of April 9, 1860 the annual meeting of the society was afterwards to be held on the second Monday of April in each year. The vote is still in force. At this meeting of the society it was "voted that the afternoon service hereafter begin at four o'clock," a custom observed with little change till, September, 1898, when the church voted to hold the second service at half past seven o'clock in the evening.

March 13, 1866 two important votes were passed, one of them at least pointing to the growing prosperity of the church under the lead of its pastor. The meeting was specially called to consider the financial condition of the society. The first vote was as follows: "Voted that in the sense of this meeting that our current expenses as a society should be paid year by year as they arise; and that previous to the annual meeting in each year the committee for the time being make an estimate of the probable expenses for the year to come liberal enough to ensure that all but those which are unusual and unforeseen are included together with any moderate deficit of the year previous, and that they assess the

rent to be asked for the following year high enough to meet these expected expenses, making a difference of assessment to the end that a reasonable number of pews may be had at a rate not beyond the means of those of us in more moderate circumstances." It was also voted, at this meeting, that the pastor's salary, beginning with April 1, 1866, be increased to Twenty-two hundred and fifty dollars "if the money can be raised,"—an addition of four hundred and fifty dollars a year to that originally offered. At the same time it was voted that the singing in the choir should, as far as possible be voluntary, and that the pews should be assessed so as to meet the proposed increase of the pastor's salary. After assessing the pews, and selling them for sums amounting to three thousand three hundred and sixty-six dollars, it was voted at an adjourned meeting, April 16, that Dr. Field's salary for the ensuing year be fixed at twenty-one hundred dollars. From which it appears that the money could not be raised to carry out to their full measure, the benevolent intentions of the vote of March 13. However the reason for this appears in the fact that at the annual meeting for 1866 the treasurer reported a deficit of \$833.20. At the annual meeting in 1867 a deficiency of \$659.97 was reported. Yet April 22 of that year the salary of the pastor was fixed at twenty-two hundred dollars "for the year ending April 1, 1868."

Friday, March 13, 1868, the house of worship of the Second Congregational Church was burned.

424 LATER HISTORY OF THE FIRST CHURCH.

The following correspondence took place in consequence thereof.

To the committee of the Second Congregational Society, New London:

In view of the recent loss by fire of your house of worship, we hereby tender you, with our warmest sympathy, an invitation, to share with us, in the use of ours.

RIAL CHANEY,
E. C. WHITTLESEY,
FRANCIS COIT,

Committee First Cong. Society.

New London, March 13, 1868.

New London, March 19, 1868.

To the Society's Committee of the First Congregational Church.

Gents:

At a meeting of the members of the 2d Congregational Society held in your conference room last evening to consider the subject of their recent calamity in the loss of their house of worship by fire, it was voted, 'that the thanks of this Ecclesiastical Society be presented to the First Congregational Church and Society for their generous offer of the free use of their house of worship.' In thus tendering our grateful acknowledgements we are reminded that our friends have followed the injunction of the Apostle and given all diligence to add to their godliness, brotherly kindness and charity.

As no other Christian assembly in this city have ever been deprived of their house of worship within the memory of the oldest resident, we may hope that neither ourselves or our children will ever have occasion to return in kind the Christian courtesy we have now received, but which we desire shall nevertheless be remembered by those who come after us.

Voted that this vote be entered in the records of this society and communicated to the church named therein.

O. A. MUDGE, Clerk.

It will be remembered that, in 1834, while this society was repairing its house of worship, the use of the house, just erected by the Second Congregational society was tendered to this church, and it was thus the first to occupy the building which, in 1868, was destroyed by fire. So the former courtesy of the Second Society was now returned by this. A New London paper of that day says that on the Sunday following the fire, Rev. G. B. Wilcox, the pastor of the now houseless flock, preached to his people, in the evening, in the First Church, "to one of the largest audiences ever gathered for religious purposes in this city."

At a meeting held August 16, 1870 at the society's conference house, the subject of procuring a new organ was discussed. A committee was appointed consisting of W. H. Barns, Horace Coit and A. Jantz, the organist, to procure an organ, to make such alterations in the church as should be required to accommodate the new instrument, to sell the old organ "if they think best," and to "expend only so much money as has been subscribed or may be subscribed for this purpose with the additional amount that may be obtained for the old organ." The old organ which was made by Hook and Hastings and placed in the church at the time it was built, was sold to Saint Marks' Church in Mystic, where it still is doing service. The present fine instrument was also purchased of Hook and Hastings. The sum of six thousand dollars was subscribed. The singers' gallery was originally a projecting one,

426 LATER HISTORY OF THE FIRST CHURCH.

with no connections with the side galleries. Changes were made to the present form, to accommodate the new organ. Mr. Jantz, the organist at the time, was the chief mover in securing the new and larger instrument.

At the annual meeting of the society April 10, 1871, the society reported an indebtedness of \$4227.39, after unpaid pew rents were collected. Of this sum \$2557.54 accrued from repairs on the spire, and \$320 for repairs on the conference house. Notwithstanding the large indebtedness with which the society began the new fiscal year, the salary of Dr. Field was raised to twenty-five hundred dollars, and it was ordered that the appraisal of pews be raised twenty-five per cent in advance of the previous year.

The following year, 1872, the indebtedness of the society reported at the annual meeting, was still larger, but the pastor's salary was not at all reduced in consequence. The estimated expenses for the year were four thousand seven hundred and five dollars, and the estimated receipts four thousand four hundred and seventy-six. At this annual meeting the society passed the following votes.

Voted that the salary of the organist of this society be \$600 per annum.

Voted that the Society's Committee be instructed to make such arrangements in hiring an organist for the year ensuing that he shall attend to the leading of the choir and musical services of the Sabbath School.

Two other votes were passed by the society at its annual meeting in 1872, which read somewhat strangely to our ears today, when all such matters are left to the decision of the church.

Voted that we recognize the Sunday School as an essential and life-giving branch of the church, and as such it should be maintained.

Voted that an annual collection be taken in the church of this society on some Sunday in September to aid in defraying the expenses of the Sabbath School.

In 1873 the following order was also passed.

Whereas the late Miss Eliza A. Bull of Cheshire in this state bequeathed to this society the sum of five hundred dollars, the interest of it to be expended by Mrs. Robert McEwen and Miss A. R. Lockwood for the benefit of poor women, members of the church in this society.

Voted that the society accept the trust of said legacy, direct the treasurer to receive and deposit the same in the New London Savings Bank in the name of the treasurer of the society, and from time to time pay over the interest as it accrues to the above ladies for expenditure in accordance with the said will.

This bequest is still carrying out the benevolent purpose of the donor. The will provided that on the death of either of the ladies named, or their successors, the pastor of the church should appoint others to fill the vacancy. On the death of Miss A. R. Lockwood and Mrs. McEwen, Miss Anna C. Learned and Miss Mary I. Lockwood were appointed in their places.

At the annual meeting in 1874 the society's indebted-

edness was reported to be larger than the year before. At the next annual meeting it had increased by over five hundred dollars, and steps were taken looking towards its reduction. In 1876, the indebtedness had reached the sum of \$6676.29. It was also voted that a collection for the society be taken on each Sunday when no other was taken. The debt began by the expensive repairs made on the tower. It was not liquidated till Deacon Otis, at his death, left the society ten thousand dollars, part of which was used for that purpose.

January 21, 1876, at a meeting specially called, the following vote was passed, namely, "that the committee is authorized to confer with the city authorities in respect to a new bell on the basis of the city replacing the bell now cracked, with a new one which shall be the property of the society to be used for all our purposes but also for and by the city as they may have occasion for it by clock or by ringing for public purposes as heretofore while the bell lasts fit for use, what can be got for the present bell to go toward the price of the new." The fifteenth of February the society authorized the committee to purchase a bell for the city at a price not to exceed the appropriation made by the city, and whatever subscriptions they might secure. The bell was purchased, and still hangs in the tower of the church, and, by the foregoing arrangement with the city, is also used by it to summon town meetings, to sound alarms of fire and to ring the midday bell and the curfew.

In 1876 another important event occurred. The society came into the possession of the house now used as its parsonage. The following votes tell the story.

Whereas Mrs. Susan I. Potter, late of New London, devises to this society, subject to a life estate therein given to her sister Sarah Smith, lately deceased, the dwelling house and premises owned and occupied by the testatrix in this town on the corner of Federal and Huntington streets, 'for the maintenance of the ministry of the gospel by said society by the use of said premises as and for a parsonage for said society forever, and to no other use whatever,' and provided that, 'if at any time the said society shall divert such premises to any other use the title of said society in said premises shall be forfeited,' and the premises are devised therefrom 'to the American Seaman's Friend Society of New York.' Therefore

Voted that, acknowledging the good will and kindness of the testatrix in making this devise, this society accepts the same as made and directs its committee to take possession of the premises on our behalf, and to limit the use of the same according to the gift.

Although this valuable estate came into the possession of the society during the ministry of Dr. Field, he never occupied it. His successor was the first pastor to live in the new parsonage.

The ministry of Dr. Field was drawing to a close. March 16, 1876, at a special meeting of the society, it was "voted that a vacation of three months be granted to Dr. Field, he wishing to visit his son," who was very sick in Japan. This was the first of the closing acts of the pastorate which had begun twenty years before. The next step was his res-

430 LATER HISTORY OF THE FIRST CHURCH.

ignation. After a prolonged absence, not knowing how soon he could return to his pastoral duties, and being unwilling to ask the church and society for further leave of absence, he wrote a letter, through Mr. Leonard C. Learned, resigning his pastorate. The letter was as follows :

San Francisco, Cal.,

September 21, 1876.

Mr. L. C. Learned, Chairman Committee First Ecclesiastical Society.

My Dear Friend:

I write to say that I shall not be able to return as soon as I supposed I should when I left New London. Indeed I find the climate here so genial and invigorating that I am inclined to stay longer than the special object for which I came would require. My sickness of last fall, after about twenty years of continuous labor in New London, has so far impaired my health and strength, that I have an oppressive sense of my inability adequate to do the duties of a minister in New London during the coming winter. I need a considerable period of absolute rest, and yet I can not ask my church to wait my time of return to my labors. I feel constrained therefore to resign my pastoral office in New London. With many thanks to the church and congregation for their kindness to me and mine through these many years and with my best wishes and fervent prayers for their peace and prosperity in the future,

I am your friend and pastor,

THOMAS P. FIELD.

P. S. You will please communicate to the church and society the substance of this letter. A council can be called at their convenience to dissolve the pastoral relation without my presence. T. P. F.

This letter was communicated to the church which took action October 9, 1876, at a meeting

"called to consider a communication from Rev. T. P. Field, D. D., to his people," as follows :

This church regrets deeply that their pastor, Dr. Field, has proposed to resign his charge, and most reluctantly will they be brought to consent to the sundering of ties, which so long and so pleasantly have bound him to his people. Their first impulse would be to ask Dr. Field to reconsider and withdraw his resignation. But since he grounds his proposal on his impaired state of health past and present, and his uncertain prospect of health for the future, and since his own best knowledge of the necessities of his case must ultimately decide it, the church waives all action towards delay on their part, and come at once to the following vote;

That if Dr. Field, on hearing from them shall still feel constrained to resign, this church will unite with him, the Ecclesiastical Society concurring in calling a council of churches at sometime mutually convenient, to dissolve the relation between him and his pastoral charge.

In communicating this vote to Dr. Field, the clerk is directed to add the following statement; That this action of the church is solely on the precise proposal of the pastor to resign his charge, that nothing is done in the way of extending to him a temporary suspension of labors, in part, because he does not ask it, but especially because in the peculiar circumstances of this society, it seems neither wise nor expedient for this people to be so long, as to full pastoral service, in a broken condition, and because, with all the painfulness of a final separation from the pastor to both parties, and the embarrassments to the people attending the effort for a new settlement, they would regard such a course far more conducive to their true interests than a period of uncertain waiting, with little prospect of being at the end in any other or better state than at present. '

This vote of the church was communicated to the society, which took no action at the time, further

than to meet October 10, and hear the letter and the votes of the church. These votes were also forwarded to Dr. Field, who seems never to have received them. But learning that a letter had been sent, to which an answer was awaited, he wrote again as follows:

Oakland, Cal., Oct. 26, 1876.

My Dear Friend:

My friends in their letters from the East often refer to some communication made to me from the church in New London, which they suppose I have received. I learn also incidentally that a meeting of the society was adjourned to await my answer to the church. I infer that the letter addressed to me must have miscarried. Of course I know nothing whatever of the communication made to me, but whatever it may be I would thank you to say to the people that my purpose to resign is irrevocable, and I hope there will be no unnecessary delay in calling a council for the dissolution of the pastoral relation.

I hope the people will soon find a pastor whose ministry will promote their highest spiritual good.

Yours with much respect and esteem

THOMAS P. FIELD.

Mr. L. C. Learned, Chairman Society Committee First Eccl. Soc. New London.

After this no course was left open to the people but to accept the resignation, which was done by action of both the church, and society. The action of the church is recorded in the votes which follow, and which were passed at a meeting held November 8, 1876, with William C. Crump in the chair.

Whereas our Pastor, the Rev. Thomas P. Field D. D., has sent a second communication to this church and society stat-

ing that his resignation of his pastoral office, as rendered in his first letter is irrevocable,

Voted: that this church accepts said resignation.

Voted: that a mutual council be called in concurrence with the pastor and society to consider and act upon the dissolution of the said pastoral relation.

Voted: that, as we understand, our Pastor leaves it to the church and society to name the churches whose pastors and delegates shall constitute the council, and authorizes us to name the time and place in the expectation that it will be held in his absence, this church in concurrence with the society, and the two acting for the Pastor, name the 28th day of November 1876, at 11 o'clock forenoon as the time and the Conference room of this church as the place for holding such council and that the following churches be invited to compose such council by pastor and delegate, viz:

The Second Congregational Church in New London.

The Second Congregational Church in Norwich.

The Congregational Church in Groton.

The Second Congregational Church in Stonington.

The Congregational Church, Mystic Bridge.

The deacons were charged with the duty of representing the church before the council. It was also voted to instruct the clerk in concurrence with a committee of the society to issue the call to these churches, and to communicate these votes to the society. This was done at a meeting of the society, held the day following that of the church. At this meeting the society took the following action:

Whereas the Rev. Thomas P. Field D. D., has communicated to the First Church of Christ in New London and to this society his resignation of his pastorate.

Now therefore voted that this society accepts said resignation, and concurs with said church and the pastor in the call

434 LATER HISTORY OF THE FIRST CHURCH.

of a mutual council to consider and act upon the dissolution of the pastoral relation; that the society also concurs with the church in its action in the premises taken at its meeting November 8, 1876, and communicated to the society, and will do on its part in accordance with such action, and hereby appoints its clerk Walter Learned, to act for it in the matter before said council.

Voted that the clerk is charged with the communication of the above action of the society to the pastor and also to the church, and to express to the pastor its affectionate sympathy, and desire for his restoration to full health.

In compliance with the foregoing votes a letter was sent to Dr. Field, expressing the sincere regret of the people at the step which he had felt constrained to take, to which he made the following reply :

Oakland, Cal.

Nov. 14, 1876.

To the First Church of Christ in New London.

My dear Friends:

I have received your communication, and thank you for your expression of regrets on account of my resignation of my pastoral charge.

It is of course by no means agreeable to me to break up my home, and part from those among whom I have labored so long and so pleasantly. And I certainly should not do this, were I not impelled to it by considerations which seem to make it best both for you and for me.

My resignation was not the result of any sudden or hasty impulse. It had been the subject of much thought, and of many conversations with some of my friends for more than a year.

When I reached the twentieth anniversary, last June, of my settlement, I should have made some allusion to the event, had I not thought that I might say a final farewell in a few weeks, and I would reserve any particular reference to the

past till then. Though I did not dream at that time of sending my farewell from the shores of the Pacific.

After a twenty years ministry to the same people, one's voice, and manner, and favorite lines of thought, and modes of presenting truth, become quite familiar, and it grows increasingly difficult to interest all minds. And in these days of love of change many would prefer something new, and perhaps be benefited by it. I trust it will be so in this case.

I shall ever look back with deep interest to our many hours of christian and social intercourse, and trust that the seed that has been sown will mingle with that which shall be sown, and be quickened by the Divine spirit, and bring forth fruit more abundantly in the future than in the past.

And that the richest of God's blessings may rest upon you all is the farewell wish, and will ever be the prayer of yours

in Christian love,

THOS. P. FIELD.

The absence of resolutions passed by the church and by the society recognizing Dr. Field's long and conspicuously able pastoral service here, and voicing the esteem in which he was universally held, and the regret of the people which they sincerely felt at losing their pastor, must be charged partly to the letter sent him in which those sentiments were expressed, and to the inexperience of the people in dealing with the questions arising upon the dismissal of a pastor. Seventy years had passed since the church had been called to dismiss its pastor, and none were living who had had to do with such matters before.

In accordance with the votes of the church and society, the clerks of the two bodies issued the usual letters missive of which the following is a copy :

436 LATER HISTORY OF THE FIRST CHURCH.

To the Second Congregational Church in New London:
Dear Brethren:

The Rev. Thos. P. Field D. D. having resigned the pastoral office over the First Church of Christ in New London and the Society connected therewith, called the First Ecclesiastical Society in New London, and said church society, and Pastor having united in calling a mutual council to be held at the Conference House of said church and society in New London on the 28th day of November A. D. 1876 at 11 o'clock A. M. to consider and act upon the proposition to dissolve said pastoral relation, you are hereby invited to attend and take part in said council, acting therein by your pastor and delegate.

The churches invited follow, and the letter was signed by William Belcher for the church, by Walter Learned for the society, and by the pastor who authorized Mr. Belcher to affix his name to the document.

The council was duly held, November 28, 1876. It was composed as follows:

"From the Second Congregational Church, New London—Rev. O. E. Daggett, D. D., pastor; Bro. J. G. Porter, M. D., delegate.

From the Second Church in Norwich—Rev. W. S. Palmer, pastor; Bro. Everett Spencer, delegate.

From the Second Church in Stonington—Rev. H. P. Elliott, pastor; Bro. G. S. Crandall, delegate.

From the church in Groton—Rev. J. A. Woodhull, pastor; Bro. Erastus Gallup, delegate.

From the church at Mystic Bridge—Rev. William Clift, pastor."

Rev. O. E. Daggett, D. D., was chosen moderator, and Rev. J. A. Woodhull was chosen scribe. The

deliberations of the council were in the usual form, and the result reached was embodied in the following resolutions which were unanimously adopted :

Resolved that, in view of the reason assigned by Rev. Dr. Field for the proposed separation in his impaired health and need of rest for a season from pastoral responsibilities, the Council deem it expedient that the relation so long and so happily subsisting between him and them [the First Church and Society] be and the same is, hereby dissolved.

Resolved that we take pleasure in recognizing the fraternal and cordial relations subsisting between Dr. Field and the people of his pastoral charge, the past twenty years, and the genuine sorrow with which both pastor and people consent to that separation which seems imperatively demanded.

Resolved that we bear our cordial testimony to the value of Rev. Dr. Field's long and successful pastorate in this church, his high standing among his brethren in the ministry, his scholarly culture, his soundness in Christian doctrine, his marked ability and fidelity as a preacher, his exemplary character in all his relations to the community; and we cordially commend him to all Christian churches as an able and faithful minister of Christ.

Resolved that we hereby express our hearty sympathy with this church and society in their loss of a pastor so faithful and so long endeared to them, and we fervently pray the Great Head of the church soon to send them another whose labors he will bless to their highest and eternal good.

These resolutions contained no fulsome praise. Every word was true. Dr. Field left his people in a united state, as is proved by the fact that within a months his successor had been called. The next year, in 1877, he was invited to return to Amherst College, from which he had come to assume the pastorate of this church.

These are the principal facts of Dr. Field's ministry. It was marked by steady growth rather than by remarkable developments of any sort. He was not a brilliant man but he had a reserve of power on which he could draw when occasion demanded. Though no great revival crowned his ministry like those through which the church, in its history, had passed, yet the church grew under his hands. His ministry was preeminently wholesome, and left a flavor of righteousness behind it. The church and society were prospered in good degree both materially and spiritually, and the people were instructed in sound doctrine.

As a preacher he may have lacked, as some have expressed it, a certain degree of animation, in his usual pulpit exercises. But his sermons showed fine culture and rare scholarship. One said of him that he was a preacher who wore well. This is proved by the uniformly large congregations which waited upon his ministry for over twenty years. On occasions he reached high degrees of oratorical power. His address on the assassination of Mr. Lincoln is said to have been notable. It was delivered from the steps of the City Hall to a vast concourse of people, and his penetrating voice reached every ear.

Another memorable discourse was preached October 19, 1870, at the so-called bi-centennial of this church. It was an able production of great historical value. Still another notable sermon, whose theme was Puritanism and the Puritans of New

England, was preached on Fast day, April 3d, 1863. It was an admirable vindication of the spirit and character of the founders of New England. "My friends," he said, "it is too late in the course of time to speak disparagingly of New England, or of the Puritans who made her history what it is. Shame on the son of New England who takes up the slanderous words. * * * New England with her Puritan institutions cannot be left out. She is a vital part of the nation's life."

The testimony of those who knew him to his character as a man and a pastor is uniform and of the highest nature. One of his parishioners said of him, "He was a pure, guileless man, of whom our Lord's words concerning Nathaniel might well be said, 'An Israelite indeed in whom is no guile.'" Another of his parishioners said in *The Day*:

"Dr. Field was a man of intellect and scholarship, and one who read with discrimination and enjoyment. He was a diligent student, noted for the extent and variety of his attainments. His memory was wonderfully retentive and his information at once exact and varied.

"But wealth of intellectual equipment was no adequate measure of the man. A strong religious faith and feeling, a charitable judgment and a courteous and generous treatment of others made him an inspiring example of the religion he professed. The aroma of his goodness still lingers in the church once impressed with his footsteps."

The cordial reception with which he always met

when he appeared in the First Church, was sufficient evidence of the regard in which he was held by his former parishioners.

But he was highly esteemed outside his parish. A man of another church said, "I loved and admired Dr. Field; and so did all who knew him." Another said, "I do not believe that any other man ever went from this town and left so many friends behind him."

The esteem in which he was held by his brethren in the ministry is thus voiced by Rev. John Avery: "Dr. Field came among us with a character and a reputation already established. Yet he continued to develop and mature even up to the time of his leaving. He usually attended the ministers' meeting and took his turn in preaching and reading essays. * * * He was greatly respected and highly appreciated by all the ministers of the county who were contemporary with him."

His alma mater conferred on him the degree of Doctor of Divinity in 1861, when Mr. Field became Dr. Field. As has already appeared, she thrice called him to occupy chairs of instruction among her corps of instructors, as tutor from 1837 to 1839, as professor of rhetoric and English literature from 1853 to 1856, as professor of bibliography and librarian of the college library for two years after the close of his pastorate here, and then as "Samuel Green professor of Biblical history and interpretation and pastor of the college church," till 1886, when he retired from these duties. The instances

are rare in which a man is thus honored by the college which graduated him. But the honors were not misplaced. He was a searching student of literature, and frequently contributed valuable articles to the magazines. He was fully equipped to be a member of the faculty of any college—a fact which Amherst was not unaware. His whole connection with his alma mater as tutor and professor, was in all, fourteen years. A line from a daughter of Dr. Julius H. Seelye, written for her father, says “that since his acquaintance with Dr. Field he has cherished for him a high respect and warm personal affection, which constantly increased during his more intimate association with him as pastor of the college church.”

He was married January 11, 1844, to Maria Augusta, daughter of Robert A. Daniels of Peabody. She died July 2, 1864. May 8, 1866, he was married to Charlotte, daughter of the late Robert Coit of this city. After her death, he was married to Miss Ellen Coit who survives him. The three of his nine children who survive him are Mrs. F. O. Davenport, wife of Lieut. Commander Davenport of the United States navy, stationed at Detroit; Robert D. Field, who is in business in Detroit; and Harry P. Field, a well known Northampton lawyer, and a member of the firm of Hammond and Field.

When he had recovered from the illness which was almost fatal at the time when he lost his second wife, he undertook and accomplished a voyage around the world, at an age when most men would

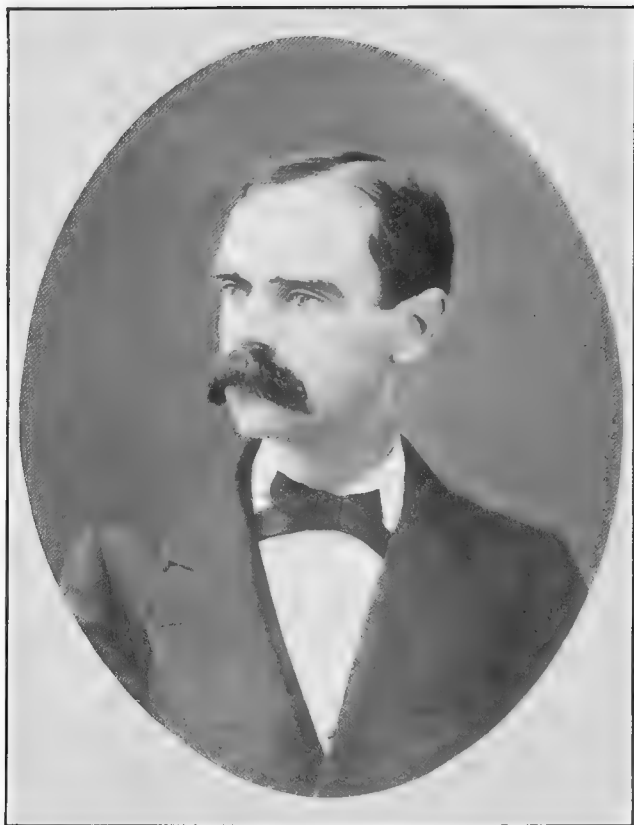
beg to be allowed to remain in the quiet of their own homes.

Dr. Field loved his chosen profession. It was his great ambition to be fruitful in his life. That wish was gratified. In his sermon at the funeral of Dr. McEwen he said, "the best time to die is indeed the time that God appoints, but if He permits, it is good to be a worker together with Him even to fourscore years. * * * Well may we pray to live while we can so work, and sleep at last in peace with the fathers." His wish was granted. He was a worker with God till fourscore years.

The story of his death is briefly told. His was not a lingering illness. He was in New London on the Friday before he died. An attack of heart trouble, doubtless a legacy of the grip, seized him, after his return to Amherst, and on Wednesday, May 16, 1894, he had passed, at the age of a little over eighty into that country, that land of pure delight, where

— everlasting spring abides,
And never withering flowers.

Of the fifty-four years which had elapsed since he was ordained to the gospel ministry, thirty-four were spent in the pulpit and twelve as a professor at Amherst. Of the thirty-four years in the pulpit, twenty were spent in this pulpit. It seemed therefore fitting that the church should notice the death of a man who had served it so long, so faithfully, and so well. Therefore two representatives of the church went to Amherst to attend his funeral, to



EDWARD WOOLSEY BACON.

testify of the affection which the church felt for him. These men were Jesse H. Wilcox and William Belcher, both deacons of the church.

This brings the story of this church down to January 14, 1877, when the ministry of Rev. Edward W. Bacon began. It has been a delightful task to write the narrative. It makes this venerable church stand out conspicuously in the history of the past. It has seen and been a part of the growth of Connecticut, almost from the beginning. Some of its early men were the founders of the United Colony, and shaped its political destinies. It has always stood for the evangelical gospel. Its pastors, whose work has been reviewed, were strong men.

The work still before it may be different, but no less important. Its efficiency and power will depend on the spirit dwelling in its members now and in the years to come. If a spirit of unselfish loyalty to Christ reigns in them, a great future lies before this body of Christ. For the power of any church, in these days, depends on the self-denying devotion of its members to the Kingdom of God, till He comes. "And this I pray, that your love may abound yet more and more in knowledge, and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Jesus Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory of God."

On page 171 it is suggested that Mr. Christophers, in front of whose house Dr. Hallam says the burning of the books etc. took place, must have lived on the site occupied by the house built for Mrs. Woodbridge, by her father, Nathaniel Shaw. The two brothers, Christopher and John Christophers, lived on the two sites just south, now occupied by the houses of the late Mr. Sidney Miner, and Mr. Sebastian D. Lawrence.

XV.

BAPTISMS.

1670-1821.

All names in capitals are of persons baptized.

I. BY BRADSTREET, IN NEW LONDON.

(1.) The names of such as were called the children of the church, viz., of such as had been baptized before Oct. 5, 1670, their parents one or both being in full communion.

Lieut. James Avery his children.

Persons baptized from Feb. 1, 1670:

Baptized February 12, 1670. These eighteen persons:

GOODWIFE BAILEY and her children, JOHN, WILLIAM; Mr. Picket's children, JOHN, MARY, RUTH, MERCY, WILLIAM; Mr. Hill's child, JANE; JOSHUA HEMSTEAD, ELIZ. his wife, PHEBE his child; Joseph Morgan's wife DOROTHY; her sister, ALICE PARKE;¹ James Avery's wife DEBORAH; Samuel Rogers his children, SAMUEL, MARY; The widow Bradley's daughter, LUCRETIA.

Baptized Febr. 19. Four children of Goodwife Bayley, THOMAS, MARY, JAMES, JOSEPH.

Baptized Febr. 26, 1670. John Keney's² child SUSANNA.

(2.) Persons baptized since Octob. 5, 1670:

JOHN STEBBINS junr; MARY DUGLASS, wife of Robert Duglasse; Mr. Parker's child named RALPH; Robert Duglasse his children viz. 3, WILL, MARY, ANNE; Mr. Chester's children, JOHN, SUSANNA, SAMUEL; Mr. ffoster's children, SUSANNA, THOMAS, JANE; John Stebbins junr his

¹On page 157 of The Early History, etc., this name is incorrectly given Alice Parker.

²This name is incorrectly given Henry on page 157 of The Early History, etc.

446 LATER HISTORY OF THE FIRST CHURCH.

children, DEBORAH, JOHN, MERIAM; DANIEL STEBBINS; HANNAH HEMPSTEAD now Abel More's wife; Will Douglass, junr., his child ELIZABETH; Daniel Lester's child; Andrew Lester's child (names not given); Goodman Smith his granddaughter, MEHITABLE.

Baptized March 12, 70-71. My own child SIMON; Joseph Coytes child JOHN; John Stephens his children, JOHN, MARY; Hugh Mould's children, HUGH, SUSANNA, MARY, CHRISTIAN.

Baptized March 26, 71. John Richards his children, JOHN, ISRAEL, PENELOPE, MARY, LYDIA, ELIZABETH, HANNAH; The widow Bemas her two daughters, REBECCA, MARY.

Baptized April 2, 71. G. Dart his children, DANIEL, DINAH, RICHARD, ROGER; George Sherwood's children, GEORGE, WILLIAM; Goodwife Crocker, RACHEL; Her two children, THOMAS, MARY.

Baptized April 9, 1671. G. Comstock's children, DANIEL, MARY, SARAH, HOPE, ZIPPORAH, ELIZABETH, BETHIAH, ANNE; Will Duglasse his child, SARAH; John Borden's children, JOHN, SAMUEL, HANNAH; James Morgan junr, his children, JAMES, WILLIAM; MARY TONGUE.

Baptized April 16, 71. ADAM PICKETT.

Baptized April 23, 71. HANNAH STEDMAN and her two children, JOHN, ANNA; JUDITH PIGEN, (Pygan),¹ and her two children, SARAH, HANNAH; ELIZABETH DIMOND; LYDIA LATHAM; REBECCA WALLER; SARAH WALLER.

Baptized April 30, 71. Clement Minor his children, JOSEPH, CLEMENT, WILLIAM, MARY; John Willie's (Willis's) child ISAAC.

Baptized May 7, 71. G. Tyrrell's children, WILLIAM, MARY; G. Blackford's child, SARAH; Two servants of Mr. Douglas his, for whom he engaged, ye one being an Indian bought when a child, and at his Disposal; I baptized her according to God's command, Gen. 17; 12, 13, MARY, ELIZBTH the Indian.

¹Wife of Alexander Pygan; Miss Caulkins gives the names of her two children as Sarah and Jane.

Baptized May 14, 71. MATTHEW BECKET; ELIZ. JARRETT, and her child ELIZ; SARAH BECKET; Sam Tubbs his children, MARY, BETHIAH.

Baptized May 21, 1671. Goodman Harris his children, THOMAS, PETER, JOHN, SAMUEL, ELIZABETH, MARY.

Baptized June 11, 1671. Mr. Wetherell's children, DANIEL, MARY; Mr. Shaw's children SAMUEL, THOMAS.

Baptized June 18, 1671. MARY DANIEL ye wife of John Daniel, and her children JOHN, MARY, THOMAS.

Baptized July 23, 71. Robt. Douglass his child JOHN.

Baptized August 6, 71. Mr. Starres child COMFORT.

Baptized Sept. 3, 71. G. Harris his child JAMES.

Baptized Sept. 10, 71. Mrs. Mannering her children, HANNAH, ELIZABETH, PRUDENCE, LOVE; the same day Matthew Becket's wife was baptized ELIZABETH; Mat. Becket junr, his children, MATTHEW, JOHN, JAMES.

Baptized Sept. 17, 1671. John Stevens his child JAMES

Baptized Nov. 5. Mr. Hill's child CHARLES; G. Bett's child, JONATHAN; Mr. Blackford's children, PETER, HANNAH, JOANNA.

Nov. 26, 71. G. Comstock's child, PATIENCE.

Baptized Febru. 25, 71. John Stebbins his child MARY.

Baptized March 10, 1671-72. George Sherwood's child, MARY; Manasseh Minor's child ELNATHAN; Abel More's child, MILES.

March 24, 71-72. Joseph Morgan's child, JOSEPH.

March 31, 1672. Baptized John Daniel's child CHRISTIAN.

April 21, 1672. G. Crocker's child baptized JOHN.

May 29. James Morgan his child baptized, MARY.

June 16. Baptized Ephraim Minor's children EPHRAIM, THOMAS, HANNAH.

July 7, 72. Baptized G. Prentice his child HANNAH; baptized Bathsheba Smith her children, ANNE, ELIZABETH.

July 1672. Sam Tubbs his child SAMUEL.

August 28, 72. Baptized Mr. Dimond his child ELIZABETH.

Sept. 1, 1672. Baptized G. Billings his children, WILLIAM,

448 LATER HISTORY OF THE FIRST CHURCH.

JOSEPH, MARY, LYDIA; Daniel Lester's child, HANNAH;
Laure Codner his child, SARAH.

Baptized Novr 24, 72. John Willee his child ISBEL.

Baptized Decem. 22, 72. Mr. Benj. Shapley's child RUTH;
Clmt Minor's child ANNE.

Baptized Decem. 29, 72. Joshua Hempstead's child ELIZA-
BETH.

Baptized January 5, 72-73. My own child, ANNE.

Baptized febr 16, 72-73. Richard Dart his child EBEN-EZ-
ER.

Baptized february 23, 1672-73. Will Douglas his child WIL-
LIAM; Tobias Menter his child TOBIAS.

Baptized March 26, 72-3. THOMAS PARKES and his child
called SAMUEL.

Baptized March 23, 1672-3. Mr. Condy his children RICH-
ARD, WILLIAM, EBEN-EZER, RALPH; Good: Harris his
child, JOSEPH.

Baptized April 6, 1673. Joseph Coit his child JOSEPH.

Baptized May 28, (73). Robert Douglas his child HANNAH.

Baptized May 25, 73. Daniel Leister his child ELIZABETH.

Baptized June 1, 73. Mr. S. Chester's child MERCY; James
Avery his child JAMES.

Baptized June 29. Samuel Rogers his child ANNA.

Baptized July 13. Mr. Mannering's child RICHARD.

Baptized July 27, 73. John Richard's child DAVID; Tho.
Bolls child MARY.

Baptized Aug. 2, 73. Tho. Baylies child, LYDIA.

Baptized Sept. 7. Mr. Tho. Forster's child, JONATHAN.

Baptized Sept. 21, 73. Lydia Smith, Nehemiah Smith his
wife, LYDIA.

Baptized Octob. 19. Mr. Hill's child RUTH.

Bapt. Novr 2, 73. Daniel Comstock his child KENSLEY.

Baptized Jan. 25, 73, [1674, N. S.,] Laure Codner his child,
MARTIN.

Baptized Feb. 8, 73. [1674 N. S.]. Matthew Becket his child
JONAH; Mr. Abrah Dane's children JOHN, JOANNA.

Baptized March 1, 73-74. Joseph Latham his children,

CAREY, WILLIAM, ELIZAB; George Sherwood his child, KATHERINE; Hugh Hubbert his child, MARY.

Baptized March 22, 73-74. Mr. Starre his child JONATHAN.

Baptized April 12, 1674. Eleazer Issbell's child HANNAH; Richard Smith's child, JAMES.

Baptized April 19, 1674. JOHN BALDWIN, SARAH STALLION alias ETCHCOMB, HANNAH BRADLEY.

Baptized May 3, 74. Samuel Tubbs his child WILLIAM.

Baptized May 17, 74. Joseph Stanton his child by his wife Hannah Meades, HANNAH.

July 26. Clement Minor his child, PHEBE.

August 9. Abel More his child, ABEL.

August 23, 1674. Baptized Andrew Leister's child, ANDREW; G. Chappell's child SARAH; John Daniel's child HANNAH.

Baptized Sept. 20, 1674. John Stevens child SAMUEL; John Borden his children WILLIAM, SARAH, twins.

Baptized Octob. 11, 1674. James Morgan his child HANNAH.

Baptized Novr. 8, 74. John Etchcomb his child MARGARET.

Baptized Novr. 15, 74. Manasseh Minor his child SAMUEL.

Baptized Novr. 26. Mr. Hill's child JONATHAN.

Baptized Decr. 6, 74. Tho. Robinson's child WILLIAM; Tho. Latham's child, SARAH.

Baptized January 31, 1674. Robert Douglas his child SARAH; Hugh Mould his child MARTHA.

Baptized March 14, 1674-5. Will Billings his child, MERCY; Mr. Shapley his child BENJAMIN.

Baptized March 21, 1674-5. Richard Dart his child, ANNE; John Stebbins his child MARGARET; John Willee his child JOHN.

Baptized March 28, 1675. James Avery his child MARGARET; Joshua Hempstead his child MARY; John Dymond his child JOHN.

Baptized April 25, 1675. Thomas Bolles his child, JOSEPH.

Baptized June 20, 75. John Chappell's child EXPERIENCE.

Baptized July 25, 75. Tho. fforster's child MARY.

450 LATER HISTORY OF THE FIRST CHURCH.

Baptized August 1, 75. Peter Strickland's, ELIZABETH.

August 8, 75. Thomas Raymond's child, THOMAS.

Octob. (29, 75). Thomas Parkes his child THOMAS.

Novem. 14, 75. Goodman Prentis his children who were twins THOMAS, ELIZABETH.

Novr. 21. G.¹ Spencer's child, GRACE.

Baptized Decem. 5, 1675. Mr. Johna Raymond, his children, JOSHUA, ELIZABETH, ANNA, HANNAH, MARY, MARTHA, EXPERIENCE.

Baptized Decr 26. Mr. J. Raymond's young child, MEHIT-ABEL.

Baptized January 30, 1675 [1676 N. S.] John Edgcomb his child, JOHN.

Baptized March 12, 75-76. Hugh Hubbert his child LYDIA.

Baptized March 29, 1675-6. Joseph Coytes child WILLIAM; Philip Bill his child JOSHUA.

Baptized April 2, 1676. Mr. Mannering his child, JUDITH.

Baptized June 25. Mr. Richard Haughton his children, JAMES, KATHERINE, MERCY.

Baptized July 2, 1676. Nehemiah Smith his child, SAMUEL; at ye same time baptized James Avery his child, EDWARD.

Baptized July 16, 76. GRACE ROGERS; Joshua Hempstead his child, PHEBE.

Baptized August 27, 1676. Matthew Becket his child, PRUDENCE; Daniel Stebbin his child, BETHIAH.

Baptized Septr. 10th, 1676. Tho: Crocker's child, SAMUEL; Tho: Robinson's child THOMAS.

Baptized Septr. 17, 76. Lawrence Codner his child, THOMAS.

Baptized Novr. 5, 1676. My owne child JOHN.

Baptized Novem. 12, 1676. Daniel Raymond his child, ELIZABETH.

Baptized January 21, 1676, [1677 N. S.] John Dymon his child, SARAH.

Baptized Febr. 4. John Prentice Junr his child, JOSEPH; David Calkins his child, ANNE.

¹G., i.e Goodman.

Baptized March 4, 1676-77. Hugh Mould his child, JANE; Thomas Latham his child, SAMUEL; Manasseh Minor his child, HANNAH.

John Avery his child baptized May 13, 77, ABIGAIL.

Baptized May 20, 77. Mr. Tho. Dymon his child, MOSES.

Baptized June 3, 1677. William Thorn his child, ALEXANDER; Daniel Leister his child DANIEL; Samuel Fox his child, ELIZABETH; Mr. Plumb his child, MERCY; John Daniel his child, RACHEL.

Baptized June 17, 1677. Edward Smith his child, OBADIAH; Joseph Latham his child, JOHN; Robert Douglass his child, ELIZABETH.

Baptized July 8, 1677. Abrah Dane's child, THOMAS.

Baptized July 15, 1677. Daniel Comstock his child, SAMUEL; David Carpenter his child, MARY.

Baptized August 5, 1677. Richard Dart his child BETHIAH; John Borden his child, JOANNA.

Baptized Sept. 2, 1677. Mr. Foster his child EDWARD.

Baptized Sept. 16, 1677. George Geeres^f his children, JONATHAN, JOSEPH, DANIEL, ROBERT, HANNAH, MARGARET, MARY.

Baptized Novr. 11, 77. John Stebbins his child, CHRISTOPHER.

Novr. 18, 77. Baptized Jonathan Hall his child, JONATHAN.

Baptized Decem. 23. Will Pendall his child, who married Mehit Parker, JONATHAN.

Baptized January 27, 77, [1678 N. S.] Joseph Coit his child, DANIEL.

March 3, [1678]. Baptized Thomas Bolles child, JOHN; Daniel Stebbins his child PALTIEL.

April 21, 78. Baptized Mr. Benj. Shaply his child, MARY.

Baptized June 9, 1678. John Willy his child, MIRIAM.

Baptized June 16, 78. James Avery junr his child, EBENEZER.

Baptized July 14, 78. Will Douglass his child, REBECKAH.

^fAlso spelled Geares.

452 LATER HISTORY OF THE FIRST CHURCH.

Baptized July 28, 78. Abel More his child, MARY.

Baptized August 4th, 78. Mr. Edgcomb his child, SARAH.

Baptized Augst 11, 78. Peter Strickland's child, PETER.

Baptized Sept. 29. John Mahoe his child, JOHN.

Baptized Octob 20th 78. Mr. Foster his child, SAMUEL.

Baptized Novr 17, 1678. Major Palmes his child by his second wife who was Capt. Davis his Relict, GUY.

Decem. 1, 1678. Baptized George Darrow his child, CHRISTOPHER; Sam Fox his child, HANNAH; Hugh Hubbert's child, JOSEPH.

Jan. 19, 78, [1679 N. S.] Andrew Leister his child, JONATHAN; Mr. John Prentis his child, ANNE.

Baptized Feb. 2, 1678, [1679 N. S.] Neh. Smith his child, MARTHA; Oliver Mannering his child, OLIVER.

Baptized March 30th, 1679. John Avery's child, ABIGAIL; and David Calkin his child JONATHAN.

Baptized April 13, 79. Edward Smith his child, HANNAH; John Dymond his child, JONATHAN.

Baptized May 4, 79. John Bates his child, JOHN; G. Geares his child ANNE.

Baptized May 18, 79. Matthew Becket's child, ELIZABETH.

Baptized May 25, 79. James Morgan his child, ELIZABETH.

Baptized June 22, 1679. Robert Douglas his child, THOMAS.

Baptized June 29, 1679. Thomas Avery's child, THOMAS; Will Potts his child, JOANNA; Mr. Plumb his child, GEORGE; Daniel Raymond his child, SARAH; Mr. Robinson his child ELIZABETH.

Baptized July 13, 79. John Packer Senr his child, REBECKAH.

Baptized Augt 17th. Manasseh Minor his child, LYDIA.

Baptized Octob. 19. Mr. Wetherell his child, SAMUEL.

Baptized Novr. 2, 79. Will Thorn his child JUDITH; David Carpenter his child, SARAH.

Willm Pendall his child, baptized Novem. [date illegible] 79, JOHN.

Baptized Decem. 21, 79. Joseph Coit his child, SOLOMON; Richard Dart his child ELIZABETH.

Baptized February 8th 79, [1680 N. S.] Daniel Leister his child, JOHN.

Baptized Febr. 25, 79, [1680 N. S.] Joseph Latham his child, MARY.

Baptized April 28, 1680. James Avery his child, CHRISTOPHER; John Edgecombe his child, JOANNA.

Baptized May 9, 1680. Mr. Mannering his child, BATHSHEBA; John Daniel his child, SARAH; Thomas Crocker his child, WILLIAM.

Baptized May 30, 80. Mr. Peter Bradley and his child, PETER; CHRISTOPHER.

Baptized June 27, 80. William Douglas his child, ANNE.

Baptized August 1, 80. John Bates his child, SOLOMON.

Baptized Octob. 17, 1680. George Darrow's child, GEORGE; Jonathan Hall's child, PETER.

Baptized Octob. 24, 80. Mr. Tho. Dymon his child, RUTH; my own child LUCY.

Novem. 7, 80. Baptized John Stebbins his child, JANE.

Novr. 14, 80. Baptized John Willee his child, ALLEN; John Avery his child, MARY.

Baptized Decem. 12, 1680. John Mayhew his child, WAYT; Dill Stebbin his child, MARGARET.

Baptized Jan. 2, 80, [1681 N. S.] Thomas Avery his child, SAMUEL.

Baptized Jan. 30, 80, [1681 N. S.] Josh. Hempstead's child, HANNAH.

Baptized March 13, 80-81. JOHN PACKER and his child, ELIZABETH; Mr. Leades his child, JOHN.

Baptized March 20, 80-81. SARAH LARABY (alias Fox); John Fox his child, JOHN; Nehemiah Smith his child, DANIEL; John Prentice, his child, PATIENCE.

Baptized April 17, 81. William Potts his child, WILLIAM.

Baptized May 8, 81. Mr. Samuel Green his child, ELIZABETH.

Baptized June 26, 81. Andrew Leister's child, SAMUEL; Richard Dart's child, SARAH; Mr. Foster's child, REBECCA; Hugh Hubbert's child, MARGARET.

454 LATER HISTORY OF THE FIRST CHURCH.

Baptized August 7, 81. Daniel Raymond his child, RICHARD; Robert Douglas his child, PHEBE; Abel More his child, JOHN.

Baptized August 14, 81. George Gears his child, ISAAC; NATHANIEL PARK and his wife, SARAH; baptized their children, DANIEL, NATHANIEL.

Baptized August 28, 81. Mr. Shapley's child, JOSEPH.

Baptized Sept. 11, 1681. John Packer Senr his child, JAMES; Mr. Adam Pickett's child, ADAM; Hugh Mould's child, ESTHER.

Baptized Octob. 16, 1681. John Baldin's child, JANE; Mr. Leeds his child ELIZABETH.

Baptized Novr. 20, 81. Daniel Leister's child, DAVID.

Baptized Decem. 28, 81. John Morgan his children, JOHN, SAMUEL, JAMES; David Calkin his child, PETER.

Febr. 26, 81. [1682 N. S.] Mr. John Edgcomb's child baptized, NICHOLAS.

March 5, 81-82. Baptized Peter Strickland's child, PRISCILLA.

March 29, 81-82. Baptized James Avery's child, JONATHAN.

April 2, 1682. Baptized Mr. Plumb's child SARAH.

April 9, 82. Baptized Saml ffox his child, SAMUL; John Packer junr his child, LYDIA; John ffox his child, THOMAS.

May 14, 82. Baptized Matthew Beckett's child, RUTH; Wm. Thorn his child, WILLIAM.

June 28. Baptized Mr. Mannering's child, ANNE.

July 9, 82. Baptized Joseph Becket his wife, SUSANNA.

August 27, 1682. Baptized Wm Douglas his child, RICHARD; John Bates his child, SARAH.

Octob. 1, 82. Baptized Major Palmes his child, ANDREW.

Novem. 12, 82. Baptized George Dennis his child, EBENEZER; Joseph Latham's child, JESPER; David Carpenter's child, DAVID.

Baptized Decr. 3, 82. Ezekiel Turner's child, SARAH.

Decem. 17, 82. John Daniel his child, JONATHAN.

Baptized Feb. 11, 82. John Mahue (Mayhew) his child, ELIZABETH.

Baptized April 1, 1683. John Avery his child, JOHN; Tho. Crocker's child, ANDREW.

Baptized April 29, 83. Mr. Foster his child EBEN-EZER; Wm Pendall's child, RICHARD; John Willee his child, ABEL.

Baptized May 20, 1683, Nehemiah Smith his child, MARGARET; John Leeds his child WILLIAM; George Darrow his child, NICHOLAS; Nathaniel Parkes his child EZEKIEL.

Baptized June 3, 83. Thomas Bradford his child, JOSHUA.

Baptized June 17, 83. Jonathan Hall his child, HANNAH.

Baptized June 24, 83. Hugh Hubbert his child, JANE.

Baptized July 15, 83. Adam Gallop his child, HANNAH; Joseph Becket his two children, JOSEPH, SARAH.

Baptized August 12, 83. Wm Potts his child, PATIENCE.

Mr. Bradstreet died soon after, and this seems to have been his last recorded public act as pastor of the church.

II. BY GURDON SALTONSTALL.

1691.

Decem. 6. Daniell Leister's child, THOMAS.

Decem. 20. Mr. Richard Christophers had his children baptized, CHRISTOPHER, RICHARD, PETER, JOHN.

—27, Philip Bill's wife was baptized, ELIZABETH; his children, ELIZABETH, HANNAH.

1691-2.

Jan 10. Jeremiah Chapman and Elizabeth Smith were baptized, JEREMIAH, ELIZABETH.

John Plumb Junr and his wife, had yr daughter bap. ELIZABETH.

Jan. 17. Mr. Saml Fosdick had 4 children baptized SAMUEL, MERCY, RUTH, ANNA; Mr. John Prentice's 2 children baptized, SARAH, ELIZABETH.

Jan. 24. Mrs. Piggan's child, LYDIA;¹ Mr. Edgcombs child, SAMUEL; Stephen Prentice's wife was baptized ELIZABETH; Cary Latham's child, baptized, CARY; Wm Walworth's child, baptized, MARTHA.

¹She became the wife of Eliphalet Adams.

456 LATER HISTORY OF THE FIRST CHURCH.

Feb. 7. David Carpenter's children, ELIZABETH, HANNAH.

Feb. 21. My own daughter, MARY; Capt. James Morgan's daughter JERUSHA; widow Mary Harris's daughter, MARY.

March 6. Tho. Avery's child, ABRAHAM; John Keney's child, ELIZABETH.

March 13. Rich. Morgan baptized R(ichard); Saml Avery's child SAMUEL; John Stebens child, ISBEL; Peter Harris child, SAMUELL, and his child, THOMAS; Joseph Minor's wife, ELIZABETH, and his child, JOSEPH, and his child, ELIZABETH; Thomas Leach's children, THOMAS, SARAH, FRANCIS; Dinah Hatch's child, MARY; Mr. Ezekiel Turner's children; [apparently five were baptized but their names were not given.]

April 17. Lt. James Avery's child, [name not given]; Thomas Bennet, himself, THOMAS, his child THOMAS; Mrs. Bulkley's child, HANAH; Goodwife Darrow's child, [no name]; her child JANE.

May 1. Goodwife Williams wife of John's her children [no name; apparently four were baptized].

May 15. Tho. Way was baptized THOMAS, and his children, DANIELL, THOMAS; Tho. Pember and his wife owned ye Covt; shee was baptized AGNES, and yr children, MERCY, THOMAS ELIZABETH; Mrs. Shapley's child, [no name.]

May 22. Mrs. Latham her child, JOSEPH.

May 29. Mr. Chester his child [no name.]

June 19, 92. John Avery's children [four seem to have been baptized but no names are entered.]

June 26. John Bayly and wife had at yt time baptized yr children [no names.]

July 17. John Keney's child [no name]; Mr. Richard Christopher's child, JOSEPH; Robt. Allen and his wife had baptized a child [no name].

July 24. Jonathan Prentice and his wife had baptized their child, ELIZABETH; Philip Bill's child, [no name].

Aug. 14. Deacon Coites child, SAMUEL.

SAMUELL, PHILIP; Esther Swaddle was baptized ESTHER and her children [no names].

Sep. 25. Ezekiell Turner's child, GRACE.

Oct. 4. The son of Mr. Adam Picket named JOHN.

Octob. 9. Robt. Douglas's children SUSANNA, RUTH.

Octo. 23. JOHN HARRIS.

Octo. 30. Samll Avery's child, [no name]; Mrs. Hanna Hall's child, [no name].

Nov. 20. John Pike's wife had her child baptized [no name]

Nov. 27. John Plumb Junr child, JOHN.

1693.

March 5. Swaddles son, WILLIAM.

March 26. John Foxe's child, HANNAH; John Hough h son, SAMUELL; John Bayly [no name].

May 28. Chapman ye wife of Wm. Chapman Junr had h children baptized DAVID, JONATHAN.

June 4. James Morgan Junr and his wife had yr child baptized, JAMES.

June 25. Owen Macarte's wife had her child baptize CHARLES.

July 2. Lieut. James Avery's child, MARY.

July 9. Mr. Benjamin Shapley, BENJAMIN; Benjamin Beebe son of Lt John Beebe, Hannah Beebe, daughter of Tho were baptized, BENJAMIN, HANNAH; John Mayhew's children, JOANNAH, MARY, PATIENCE; Tho. Leeches child WILLIAM.

July 30. Joseph Latham's child, THOMAS.

Aug 13. John Richards and his wife had yr child baptize JOHN; Gershom Lambert's child, GERSHOM.

Sep. 17. Peter Harris's child, ELIZABETH; Martha Michell's children MARY, MARTHA, THOMAS; Natha. Chapell was baptized, NATHANIEL; Elizabeth Waterhouse w. baptized ELIZABETH and her child, JOHN.

[Sep.] 24. Mrs. Loomer's children [no name].

Octo. 15. Sampson Horton's wife was baptized [no name]

458 LATER HISTORY OF THE FIRST CHURCH.

Mr. Trewman's children some of them baptized viz. [no names]; Thomas Bayly and his wife had yr children baptized [no names]; Robt. Latimore had his child baptized, ROBERT; Peter Strickland had some children baptized, viz. [apparently three were baptized, but no names are given]; Richard, Mrs. Prentiss Indian baptized, RICHARD.

Nov. 12. Tho. Wayd's child, EBENEZER.

Jan. 14 [1694 N. S.] Mr. Hubbell and his wife had yr child baptized ELIZABETH.

Jan. 21. Stephen Prentiss had his child baptized, JOHN.

Feb. 9. Mr. John David's child, MARY; Mr. Fosdick's child, JOHN; Sampson Horton's children on ye right of his wife, SAMPSON, ABIGAILL, SARAH; Robert Allen's child, DEBORAH; before this [see October 15, 1693]; Mr. Trewman's daughters, MARY, ANN, they both professing faith in Christ.

Feb. 11. Jonathan Prentiss child, ESTHER.

Feb. 18. Mr. Ashby's 2 daughters were baptized, MARY, HANNAH.

March 4. Mr. Benjamin Shapley's child, JANE.

March 11. Benjamin Rose-Morgan was baptized BENJAMIN.

1694.

March 25. Mr. Chester's child, HANAH.

Aprill 2. My own child, SARAH; Tho. Pember's child, ANN.

June 3. John Keny's child, MARY.

June 10. Widow Woodmancy's sons JOSEPH, GABRIELL.

June 24. John Harris's child, OLLIVER.

Sep. 2. Mr. Edgecomb's child, THOMAS.

Sep. 23. Mr. Rich. Christopher's daughter, MARY.

Sep. 30. Ezekiel Turner's daughter, HANNAH; John Pike's child [no name.]

Nov. 3. David Caulkin's child, JOSEPH.

[Nov.] 10. Sampson Horton's child, MARGARETT.

Dec. 2. Hannah Armstrong was baptized, HANNAH.

Jan. 6 [1695 N. S.] Samll Rogers, son of Joseph Rogers was baptized, SAMUELL; John Plumb's Junr child baptized, ABIGAIL.

Jan. 13. Mr. George Denison had his daughter baptized, GRACE; Philip Bil's child, PHILIP.

1695.

April 7. Tho. Bradford's child, WILLIAM; John Richard's child, GEORGE.

Apr. 21. Goodwife Rose-Morgan's children, MARY, ANN; Goodwife Swaddles child, MARY.

May 5. Samll Avery's child MARY; Wm. Pots 2 children, HANNAH, ABIGAIL.

May 12. Ensign John Hough's child, ESTHER; Wm. Hough and his wife had yr child baptized, ELIZABETH.

May 26. Nathaniel Chappel's wife, and her sister Abigail Rose-Morgan, were baptized, HOPESTILL, ABIGAIL; Nathaniel Chappel's child, NATHANIEL; James Morgan Junr's child [no name]; Bro. David's Indian, was baptized, JANE.

June 9. Thomas Bayly's child, ANDREW.

July 7. My own child JERUSHA; Wm. Chapman's child, HANNAH.

July 14. Tho. Bennet's child, EBENEZER.

[July] 21. John Pike's child, [no name].

[July] 28. John Baylies child [no name].

Aug. 4. Benjamin Beebe and his wife had a child baptized, HANNAH.

Aug. 25. Capt. Thom. Avery's child JOSHUA.

Sep. 8. Goodwife Carter, wife of Owen Carter, her child, [no name].

Sep. 15. Danll Dart his children baptized, THOMAS, ELIZABETH, DANIEL, JOHN, MARY.

Octo. 27. Mr. Joshua Raymond's son SANDS.

Nov. 20. Mr. John David's child, SARAH; Thomas Mitchell's child [no name].

Dec. 8. Stephen Prentiss child [no name].

Dec. 15. Samll Bills child [no name].

Dec. 22. Mr. Hubbel's child, EBENEZER.

Jan. 26. [1696 N. S.] Jeremiah Chapman's child, JEREMIAH.

460 LATER HISTORY OF THE FIRST CHURCH.

March 1. Jonathan Prents child, JONATHAN.

1696.

March 29. Robt. Allen's child, JOHN.

Aprill 12. Mr. Pember's child JOHN.

Ap. 19. John Harris child, JOSEPH; John Keney's child, LYDIA; Peter Harris child, MERCY.

May 24. John Coite's child, JOHN.

May 31. Widow Tubs child, DORCAS.

July 19. My own son GURDON.

Aug. 2. Tho. Star and his wife had yr child baptized, MARY.

Aug. 9. David Calkins child, LYDIA.

Aug. 30. Mr. Samll Fosdick's child, THOMAS.

Sep. 27. Mr. Rich. Christopher's child, JONATHAN.

Oct. 18. Mr. Joshua Raymond's child, ELIZABETH, and his child, MARY.

Nov. 29. John Bil's child, [no name].

Dec. 6. Ezekiel Turner's child, ELIZABETH; Philip Bil's child, JOSEPH.

[Dec.] 13. W. Douglas son of Dea. Douglas child, HANNAH.

Feb. 14, 1696-7. Stephen Prentiss child, HANNAH.

March 7. Mr. George Denison's child, PHEBE; Sampson Horton's child (on his wives right), ELIZABETH.

1697.

March 21. Mr. Chester's child, JONATHAN; Goodwife Swaddles child, HANNAH.

Ap. 11. William Minor and his wife had yr children baptized, WILLIAM, CLEMENT; Hannah Walker's child, SAMUEL.

May 2. Samuel Avery's child, CHRISTOPHER; William Brewsters child, SAMUEL; Samll Burchard's child, SAMUEL.

[May] 9. John Avery's child, ELISHA, and his child, DE-SIRE; William Hough's child, SAMUEL.

July 25. Wm Morgan's child, WILLIAM; Benjamin Beebe's child, BENJAMIN.

Aug. 1. Widow Leeds child, GIDEON, and her child, THOMAS; Nath. Chappel's child, SARAH.

Aug. 8. Samll Waller's wife had baptized her three children [no name]; Benj. Rose-Morgan and his wife had baptized yr children, JOSEPH, BENJAMIN; Stephen Halbert's wife had baptized her children, STEPHEN, FREELOVE.

Aug. 22. Jonas Green and his wife had yr children baptized, JONAS, SARAH.

Aug. 29. James Avery and his wife had their child baptized, JAMES; Nehem. Smith's Junr child, DOROTHY; Mrs. Mitchell's child, ELIZABETH.

Octob. 17. Noah Wels child [no name]; Goodwife Maccarty's child [no name].

Nov. 21. John Coit's child, JOSEPH; James Morgan junr child MARY.

Feb.. 20, 97-8. Wm. Clay's child, MARY.

[Feb.] 27. Capt. John Prents' child, JOHN.

March 6. Mr. Benj. Shapley's child, ADAM.

March 20. Gdm. Leach's child, CLEMENT.

1698.

March 27. Mr. John Keney's child, HANNAH; Clement Minor's child, JOSEPH; Wm. Walworth's children WILLIAM, JOHN, MARY.

May 29. Robt. Allen's child, ROBERT; John Bayly's child EXPERIENCE; Tho. Way's child, JOHN.

June 5. Samll Bill's child, JOSHUA; Samll Roger's child, ANN.

[June] 26. Peter Harris' child [no name]; Danll Dart's child, EBENEZER.

July 24. W. Douglas junr son of Dea. Douglas, had his child baptized, WILLIAM.

Aug. 14. Benj Morgan's child, MARY.

Sep. 18. John Stebbins Junr and his wife had yr child baptized, JOHN.

Oct. 2. Thomas Starr's child, HANNAH.

Oct. 30. Wm. Coites child, DANIEL.

Nov. 6. Wm Morgans child, MARGARETT; John Harris's child, ELIZABETH.

462 LATER HISTORY OF THE FIRST CHURCH.

[Nov.] 13. Mr. Rich. Christopher's child, GRACE.

[Nov.] 20. Tho. Roses child MARGARETT.

Dec. 11. John Chandler's child, WILLIAM.

[Dec.] 25. John Morgan junr child, MARY.

Jan. 1, [1699 N. S.] Rich. Walker's child, JONATHAN.

Feb. 12. Stephen Hollibut's child, MARY.

[Feb.] 26. Ephraim Wels child, ABIGAIL.

March 19. Ezekiel Turner's child, EZEKIEL; Mr. Joseph Latham's child, GRACE.

1699.

April 23. John Young made Profession of faith and owned ye Covt; was baptized, JOHN; Mr. Geo. Denison's child, HANNAH; Wm Latham and his wife had their child baptized, MARY.

Apr. 30. Joseph Harris and his wife had their child baptized MARY.

May 28. Stephen Prentis' child, STEPHEN; William Hough's child, ABIGAIL.

June 25. Sampson Haughton's child, [no name]; Thomas Bennet's child, JOHN.

July 9. Mr. Fosdick's child, MARY; John Richard's child [no name]; Jonas Green's child, SAMUEL.

Aug. 20. Saml Avery's child, HUMPHREY.

Octo. 1. Tho. Bayly's child, HANNAH.

Nov. 5. Capt. John Avery's child, DANIEL; Wm. Minor's child SEUSANNA; Benjamin Beebe's child, JAMES; Sampson Horton's child, EBENEZER; Jonathan Star had his child baptized, SAMUELL.

Dec. 31. Ens. Hough's child, DAVID; John Plumb's child HANNAH; Clemt Minor Junr and his wife owned ye Covt with God, and had yr child baptized, MARTHA.

Jan. 14, [1700 N. S.] John Latham and his wife Mercy, had their child baptized, ELIZABETH.

Feb. 18. Nath Chappel's child SAMUELL; Jonathan Prentis's child, ANN.

[Feb.] 25. John Keney's child, JOHN; John Coites child, SAMUEL.

1700.

March [no date]. Daniel Dart's child, SARAH.

Aprill 7. Ephraim Wells's Twins, EPHRAIM, THOMAS;
William Brewster's child, PATIENCE.

[Ap.] 21. John Chandler's child, MARY.

[Ap.] 28. John Butler had his children baptized [no names
are given but six children of Mr. and Mrs. Butler seem to
have been baptized.]; William Walworth's child, [no name].

May 26. Peter Harris's child, PETER; James Avery Junr's
child, in right of his wife, JOHN; John Bayly's child, HAN-
NAH.

June 9. Thomas Mitchels child, in right of his wife [no
name;] Thomas Way's child [no name].

July 7. Rich. Morgan's child, ANNA.

July 14. John Butler's child, JONATHAN; Wm. Morgan's
child, DEBORAH; Dina Hatches child, DINAH.

Aug. 4th. Jeremiah Chapman's child, HANNAH.

Aug. 25th. Zecharias Maynard, (formerly living at Marl-
borough) and his wife (ye dauter of Geo. Geers of this town)
had yr child baptized, ZECHARIAS.

Sep. 8. Mr. John David's child, JOHN; Samll Bill's child,
JONATHAN.

[Sep.] 15. William Sherswood and his wife had baptized yr
children viz., JONATHAN, GEORGE, ABIGAIL; Tho: Star's
child, THOMAS; Capt. John Prentis child, IRENE; John Har-
ris child, RICHARD.

Dec. 8. Samll Rogers child, ABIGAIL; James Morgan's
child, DANIEL; Wm. Latham's child, HANNAH.

Dec. 22. Mr. John Christophers was baptized JOHN, And
had at ye same time his Daughter baptized and named, ELIZ-
ABETH; Nehemiah Smith's junr, child, ELIZABETH; John
Horton's child, HANNAH; William Coites child, ELIZABETH.

[Dec.] 29. Deacon Plumbs child, PETER.

Feb. 2. Clement Minor's child, CLEMENT.

1701.

March 30. Wm. Hough's child, SARAH.

464 LATER HISTORY OF THE FIRST CHURCH.

April 6. Joseph Harris' child, PHEBE; Joseph Woodmancy and his wife had their child bapt., JOHN.

Ap. 13. Stephen Hollibut's child, JOHN.

[Ap.] 27. Ezekiel Turner's child, LUCRETIA; Abel Moor had his child baptized and named, REBECKAH.

May 18. Mr. George Denison's child, BORADILL.

[May] 25. Mr. John Christophers child, JOHN; William Minor's child, CHRISTOPHER.

June 1. Robt. Allen's children in Right of his Wife; JAMES, EBENEZER; William Walworth's children, THOMAS, JAMES.

June 8. Sam. Smith had his child baptized, NEHEMIAH; Daniell Comstock and his wife had yr child baptized, PETER.

June 15. John Morgan Junr child, JOHN.

June 22. John Hawke had his child baptized ANNE; GEORGE WAY was baptized himself, and admitted to ye Lord's Table, and also had his children baptized. [No names are recorded, but there seem to have been four children baptized]; Samll Comstock and his wife had their child baptized, [no name].

June 29. Richard Halsey Junr, Mary Rogers daughter of James, baptized, RICHARD, MARY; Richard Dart Junr and his wife had baptized yr child, JOHANNA; Edward Avery and his wife had yr child bap. ELIZABETH; Stephen Prentis's child JOSEPH.

Aug. 17. Mr. Richard Christopher's child LYDIA; Richard Rose-Morgan's child, ABRAHAM.

Sep. 21. Jonathan Starr's child, ELIZABETH.

Octo. 26. John Richards child, LOVE; [no name] Birchard's child, son in law of David Calkins Snr. ANN.

Nov. 30. James Rogers son of James Rogers, was baptized, JAMES.

Nov. Mr. Jonathan Calkins and his wife had yr child baptized, JONATHAN.

Dec. 7. Benjamin Beebe's child, JOHN.

Dec. 28. Mary Covel was baptized, MARY.

Jan. 18, 1701-2. William Coite's child, WILLIAM.

- Janry 25th. My own child (born Janr 19th), ROSEWELL.
 Febr. 1st. Elleph Chappell was baptized, ELLEPH.
 [Feb.] 15. Wm. Douglas junr and his wife had baptized their child, JOHN.
 [Feb.] 22. Danl Dart's Daughter, ABIA.
 March 1. John Burrow's junr and his wife had baptized yr child, JOHN.
 [March] 8. Jonathan Hill had baptized his Daughter, JANE; Jonathan Leister and his wife had baptized their child, JONATHAN; Ellenor Jennings was baptized, ELLENOR; Ephraim Wells child, MARY.
 March 15. Petr Harris's child, MARY.

1702.

- Aprill. Richard Atwell was baptized, RICHARD.
 May 10. Samll Rogers child, SAMUELL.
 [May] 31. Mr. John Davis child, HUMPHREY; Tho. Way's child, MAY.
 June 7. Rice's child, his wife being in full communion with ye church, ABISHA; John Coit's child, THOMAS.
 June 14. Wm. Morgan's child, HANNAH.
 [June] 28. Ensign John Hough's child, JABEZ.
 August 9. EPHRAIM WELLS.
 [August] 16. Agnes Daniels wife of John Daniels was baptized, AGNES; George Way's child, ELIZABETH; William Hatch's child, WILLIAM; Edward Avery's child, THOMAS.
 Sep. 20. The wife of Mr. Ray had baptized her children SIMON, GIDEON, NATHANIEL; the wife of Wilson had baptized her child, MARY.
 Sep. 27. Samll Bill's child, MERCY; Jonathan Prentis's child MARY.
 Octo. 25. Hannah Baker wife of Joshua Baker, and Mercy Manwaring, were baptized, HANNAH, MERCY; Benj. Shapley and his wife had yr child baptized, BENJAMIN; Graves' child, RUTH.
 Nov. 1. John Bill's [child], ABIGAIL; James Rogers junrs children, MARY, EDWARD; Joseph Trueman and his wife

466 LATER HISTORY OF THE FIRST CHURCH.

had baptized their child, [no name]; Jeremiah Chapman's child, [no name].

Jan. 3, 1702-3. John Butler's child, ELNATHAN.

Feb. 14. John Bayly's child, LYDIA; Joseph Woodmancy's child, SARAH.

Feb. 21. Thomas Starrs child, JERUSHA.

Feb. 28. Thomas Bennit's child, ABIGAIL.

March 7. Jonathan Leister's child, HANNAH.

March 14. Ezekiel Turner's child ABIGAIL.

1703.

March 28. William Minor's child, THOMAS.

May 2. Joshua Baker, Alexander Baker, Rebecca Richards wife of Israel, were baptized, JOSHUA, ALEXANDER, REBECCA; Deacon Plumb's child, LYDIA; Clement Miner's child, WILLIAM; John Edgecomb's child, NICHOLAS; DANIEL COMSTOCK; GEORGE WAY.

June 7. Peter Hackley had his child baptized JOHANNAH.

June 28. Mrs. Elizabeth Christopher's child, ESTHER; John Burrow's Junrs child, LYDIA; Mrs. Wilson, daughter of Mr. Manwaring's child, ANNA.

July 2. Mr. George Denison's child, DANIEL; John Horton's child [no name].

[July] 11. William Camp's children were baptized, RICHARD, BATHSHUA, ELIZABETH, LETTICE, WILLIAM, JAMES.

[July] 25. John Leister and his wife had baptized yr child, JOHN.

Aug. 1. Wm Hough's child, [no name].

Aug. 8. John Daniels children, JOHN, SAMUELL, THOMAS, JONATHAN, MARY, NATHANIEL, WILLIAM, EBENEZER; Joshua Baker had four of his daughters, baptized viz., ELIZABETH (wife of Rich. Atwell), SARAH, HANNAH, MARY; Robert Stodders children, ROBERT, ELIZABETH, MERCY; Christopher Darrow and his wife had baptized their child, CHRISTOPHER.

Aug. 15. Jonathan Calkins child, JONATHAN.

Sep. 5. Robt. Latimore's children, JONATHAN, SAMUELL, PETER; Thomas Rose's child, JOHN; Samuell Avery's child, LUCY; Israel Richards had baptized his children, ISRAEL, REBECCA, LYDIA, HANNAH.

Sep. 26. George Potter's children in right of his wife, ISAAC, LYDIA.

Octo. 10. Thomas Way's child, JAMES.

[Octo.] 17. Stephen Prents' child, ELIZABETH.

Nov. 14. Mr. Richd. Christopher's son, BERRIE; John Hawkes son, JAMES; John Stebens Junr's son, JOHN; Joseph Bayly's wife recd baptism, her name being, SARAH; Joseph Bayly's daughter was also baptized SARAH.

Dec. 19. John Richard's child, OLIVER.

Jan. 17. [1704 N. S.] Peter Harris's child, MARTHA; Daniel Dart's child, LYDIA.

March 19. Charles Hill's child, MARY; Benj. Star and his wife had baptized yr child, HANNAH.

1704.

March 26. John Coite's child, ELIZABETH; Wm. Latham's child, WILLIAM; Danl Leister Junr and his wife had baptized yr child, MARY; Green Plumb's wife had baptized her children, MARY, SAMUEL, MERCY.

May 29. Ephraim Well's child, SARAH; John Latham's child, GRACE.

June 11. Israel Richard's child [no name].

June 25. My own Daughter, KATHERINE, who was born June ye 19th, 1704: 2 of ye clock morning.

July 9. James Avery Junr his child, EBENEZER; Robt. Allen's child, SAMUELL; Edward Avery's child, EDWARD.

[July] 16. Noah Well's child [no name].

[July] 30. [no name] Ray's child (of Block Island) [no name].

August 6. George Darrow and his wife had yr child Baptized [no name]; Nehemiah Smith's child [no name].

Aug. 13. Christopher Darrow's child, EBENEZER.

468 LATER HISTORY OF THE FIRST CHURCH.

Aug. 27. Mary, a mulatto, living at Mr. Jonas Green's; was baptized, MARY.

Sep. 3. Joseph Trueman's child [no name].

Sep. 10. George Chappel's child MARY; Wm. Swaddles child, IRENE.

Sep. 24. Mr. John Arnold's child, RUAMAH; John Bill's child, JAMES.

Oct. 8. Mr. Wilson's (of Block Island) child, HANNAH.

[Oct.] 29. Jeremiah Chapman's child, GIDEON; Ben. Beebe's child EBENEZER; Ben. Grave's child MARY; Capt. Thomas Avery's child [no name].

Feb. 4, 1704-5. Jonathan Prents child, JOHN.

March 4. Robt. Stodder's child MARY.

March 17. Joseph Harris's child, HANNAH.

1705.

[March] 24. Clement Minor's child, JOSEPH.

May 13th. Ensign Richard's child, LYDIA; James Roger's child, JAMES; John Leister's child, DAVID.

May 20. Goodwife Camp's child, SARAH.

[May] 27. Ruth Shapley's child, JOSEPH.

June 3. John Daniel's child, SUSANNA; John Edgecomb's child in right of his wife, HANNAH; Peter Hackley's child, PETER.

June 10. Ebenezer Griffin's child, SAMUEL; John Mayhew's children, twins, SARAH, JOANNAH.

July 15. Deacon Plumb's child, HANNAH.

July 22. Joannah Bodington was baptized herself, JOANNAH, and her son, WALTER; John Butler's child, EZEKIEL; Thomas Avery and his wife had baptized yr child, THOMAS.

Aug. 19. Jonathan Calkins's child, HANNAH.

Sept. 23. Mr. Denison's child, WITHERELL; Thomas Star's child [no name].

[Sept.] 30. Mr. Christopher's child, RUTH; Mr. Minor's child, SARAH; Jonas Green's Twins, JOSEPH, JANE.

Octo. 14. John More's wife was baptized, ELIZABETH; their child also was baptized, ABELL.

Oct. 29. Benjamin Star's child, LYDIA.

Nov. 5. Daniell Comstock's child JONATHAN; widow Hough's child, MARY.

Dec. 9. William Douglas's child [no name]; Jonathan Hill's child [no name].

[Dec.] 16. Richard Douglas's child, JONATHAN.

Jan. 20, [1706 N. S.] Danll Dart's child, SAMUEL; George Way's child ELLEPH.

Feb. 17. Israel Richard's child, ANNE.

Feb. 24. Robert Douglas's child, ROBERT.

1706.

March 24. Stephen Hallibut's child, TITUS, and his child, SARAH.

Apr. 7. Mr. Bartholomew Crossmen's child, JOHN; John Coite's child, MARTHA.

May 5. Ebenezer Dart's child, ROGER.

June 2. Thomas Willee was baptized, THOMAS; Nath. Chappel's child [no name].

[June] 23. Sam. Smith's child [no name].

July 7. My own son (born ye Friday before) NATHAN-IEL.

July 14. Thomas Bennet's child, AMBROSE; Rich. Atwell's child, BENJAMIN; Joshua Baker's child, JOSHUA.

July 21. Peter Harris's child, STEPHEN; Charles Hill's child, CHARLES.

July 28. Samll Comstock's child, NATHANIEL.

Aug. 18. Christopher Darrow's child [no name].

Aug. 25. Wm. Holt was baptized, WILLIAM; John Crocker's widow was baptized; likewise also all her children were 4 [no names]; The wife of John Sampson, had her children baptized [no names].

Sep. 1. Mr. Arnold's child, LUCRETIA; James Rogers junrs child, ELIZABETH.

[Sep.] 29. John Stedman's children, being presented by yr grandmother, John Fox's wife, were baptized, HANNAH, JANE; Henry Brooks' children, ISAAC, HANNAH, RUTH, TIMOTHY; Benjamin Graves's child, THANKFUL.

470 LATER HISTORY OF THE FIRST CHURCH.

Octob. 13. John Steben's Junrs child, MARTHA; Danll Leister's child, ELIZABETH.

Nov. 29. Clement Minors child, JOHN; Joseph Trueman's child, JOSEPH.

Dec. 1. John Daniel's child, HANNAH.

[Dec.] 22. Stephen Prents' child, ESTHER.

Jan. 5, [1707 N. S.] Jeremiah Chapman's child [no name].

March 9. Joseph Harris's child, GRACE.

1707.

[March] 23. R. Christopher Esqr. his child, JOHANNA.

Ap. 20. Oliver Manwaring's child, RICHARD.

May 25. Tho. Avery's child, ANNE.

June 1. John Harris's child, HENRY.

July 20. John Rose-Morgan was baptized himself, JOHN, and his children, RICHARD, BETHIAH, ANNE, ELIZABETH; John Latham's child LYDIA.

Aug. 3. Samll Rogers Junrs child, THOMAS.

Sep. 7. Mr. Denison's child, ANNE.

Oct. 5. Mr. Jeremiah Wilson's child, SARAH; David Richard's child SARAH; Ben. Star's child ELIZABETH.

Nov. 9. Ens. Latimore's child, ANNE.

[Nov.] 16. Ens. Richard's child, MARY.

[Nov.] 23. Nath Chappel's child MARY.

Dec. 1. Rich. Carver's child, ELIZABETH; George Way's child, MEHITABLE.

1707-8. Baptized by ye Rev. Mr. Woodward, [of Norwich] Danl Dart's child, JABEZ.

Feb. 1. Baptized by ye Revd Mr. James Noyes, [of Stonington] Stephen Prents child, BENJAMIN; Jonathan Hill's child, RUTH; Richard Douglas's child, WILLIAM; Alexander Baker's child, HANNAH.

III. BY ELIPHALET ADAMS.

Feb. 20th. 1708-9. The Honble Gurdon Saltonstall's child, GURDON; Jeremiah Chapman's child, JAMES; John Daniel's child, JAMES; Oliver Manwaring's child, WILLIAM; John Morgan, alias Rose-Morgan's child, JOHN.

March 6. Thomas Leach's child, SAMUEL; Joseph True-man's child, JOHN.

March 13. Jonathan Calkins child, AMOS.

March 20. Clement Minor's child, MARY; Israel Richard's child, JEMIMA; John Lester's child HANNAH.

1709.

March 27. Charles Hill's child, ABIGAIL; William Minor's child, SAMUEL; James Rogers's child, ESTHER; Ebenezer Dart's child, JOHN.

April 10. Richard Christophers Esqr his child, LUCRETIA; Thomas Way's child, HANNAH; Ebenezer Griffin's child, LYDIA.

April 24. Richard Atwel's child, ELIZABETH.

May 1st. Henry Brooks's child, JOHN; John More's child, ELIZABETH.

May 15. Peter Hackley's child, ELIZABETH; Benjamin Graves's child, JEDEDIAH.

May 29. Thomas Bennet's child, SARAH.

June 12. Peter Harris's child, JOSEPH; David Calkins's child, ELIZABETH.

June 19. Mr. John Gardiner's child in right of his wife, SARAH.

June 26. Joseph Harris's child, TEMPERANCE.

July 3. John Richards's child, MARY; John Stebbens's child, LYDIA.

July 10. William Robins was baptized himself, WILLIAM, and his children, ELIZABETH, HANNAH, SARAH, JOHN.

July 17th. Joshua Baker's children, SAMUEL, ELIZABETH.

July 24th. Samuel Chapman was baptized, SAMUEL.

Aug. 7th. Paltiel Stebbins' child MARAH.

Aug. 14th. Richard Dart's child, PETER; Thomas Short's child, KATHERINE.

Sep. 4th. David Culver's child, DAVID.

Oct. 30th. John Mayhew's child, ELIZABETH.

472 LATER HISTORY OF THE FIRST CHURCH.

Nov. 13th. Jacob Waterhouse Junr was Baptized, JACOB;
Thomas Jiggles' child, MARY.

Jan. [no date] [1710 N. S.] John Hawk's child, HANNAH;
Joshua Hemstead's children, THOMAS, JOHN.

Feb. 12th. David Richard's child, JOSEPH.

March 12th. William Horsey Junr was Baptized, WILLIAM;
Deacon John Plum's child, PATIENCE.

1710.

March 26th. Thomas Leach's child, JOSEPH; Benjamin
Star's child, JASPER.

April 23d. Jonathan Hill's child, MARY.

May 7th. Thomas Douglass's child, JAMES.

May 21st. Ephraim Wells's child, HANNAH; The widow
Ann Strickland's child, ANN.

May 28th. Samuel Rogers's child, GEORGE; John Wade's
child, JOHN.

June 4th. Henry Brook's child, COMFORT.

June 11th. Samuel and Robert Chapman, the sons of Sam-
uel Chapman, were baptized, SAMUEL, ROBERT.

June 18th. Clement Minor's child, HUGH; Richard Atwel's
child, RICHARD; John More's child, HANNAH.

June 25th. Jonas Hambleton and his wife were baptized,
JONAS, ELIZABETH, and their child, JONATHAN; Abigail
Willoughby the wife of William was baptized, ABIGAIL, and
her children, WILLIAM, THANKFUL; Jemima Daniel, the
wife of Thomas Daniel was baptized, JEMIMA; Joanna and
Mercy Williams were baptized, JOANNA, MERCY; Mr. George
Denison's child, SARAH.

July 2d. Lydia Chapman the wife of William Chapman was
baptized, LYDIA; and her children, SOLOMON, RUTH, LYDIA,
SARAH; Samuel Chapman's children, JOSEPH, JOANNA,
PETER, THOMAS, REBECKAH, EPHRAIM; William Doug-
lass's child, WILLIAM; Solomon Coyt's child, SOLOMON;
Ebenezer Dennis's child, SARAH.

July 23d. Edward and Mary Stebbins, the children of Danl

Stebbins, were baptized EDWARD, MARY. He had other children baptized also, CHRISTOPHER, ELIZABETH, ANN.

Aug. 20th. Peter Manwaring's child, LOVE; Samuel Comstock's child, ZEBEDIAH; Alexander Baker's child, MARY.

Aug. 27th. William Willoughby's children, ABIGAIL, MERCY, DELIVER.

Sept. 3d. The Honble Gurdon Saltonstal Esq, his child, RICHARD; Nathaniel Holt was baptized NATHANIEL, and his children, ELIZABETH, WILLIAM; Benjamin Bebe's child, REBECKAH.

Sep. 10th. Thomas Jones Junr was baptized THOMAS.

Sep. 24th. Thomas Jones's children, THOMAS, JAMES, MARY, LUCY.

Oct. 1st. Mr. Wilson (of Road Island's) child, ALICE.

Oct. 8th. My own child, WILLIAM; William Camp's child, SAMUEL; Ebenezer Dart's child, BETHIAH.

Oct. 22d. Mary Hains was baptized, MARY; Mercy Munsel was baptized, MERCY.

Nov. 26th. Charles Hill's child, CHARLES.

Dec. 10th. William Minor's child, ANN.

Dec. 24th. John Picket's child, JOHN; Joseph Trueman's child, JANE.

Dec. 31st. Richard Douglass's child, ABIEL.

Jan. 28th, [1711 N. S.] John Mayhew's child, JOANNA.

March 4th. Stephen Prentis's child, MERCY.

1711.

April 1st. James Rogers child. URIAH.

May 6. Benjamin, Mercy, and Patience Baker, the children of Joshua Baker, were baptized, BENJAMIN, MERCY, PATIENCE.

May 13th. Oliver Manwaring's child, OLIVER.

May 20th. Peter Hackley's child, RICHARD.

June 3d. John Wade's child, ELIZABETH; Solomon Coyt's child, NATHANIEL.

June 10th. Samuel Chapman's child, BETHIAH.

June 24th. Samuel Fosdyck's children, SAMUEL, MERCY.

474 LATER HISTORY OF THE FIRST CHURCH.

July 1st. William Chapman's child, PHEBE.

July 29th. Patience Fergo was baptized, PATIENCE.

Aug. 5th. Jonathan Calkins child, GRACE.

Aug. 12th. Israel Richards's child, SARAH.

Aug. 19th. Ebenezer Griffin's child, MARY; Joshua More's wife was baptized, SUSANNA, and their child, JOSHUA; Rowland Powel of Lebanon, his child, ABIGAIL.

Aug. 26th. Richard Christophers Esqr. his child, LUCY.

Sept. 9th. Daniel Way's child, ABIGAIL; Joshua Baker Junr his child, GIDEON.

Nov. 4th. Daniel Dart's child, RUTH; Jeremiah Chapman's child, SARAH; Ebenezer Dennis's child, ESTHER; David Culver's child, ELIZABETH.

Dec. 2d. Mr. Wilson's child, ELIZABETH.

Dec. 30th. Joseph Harris's child, JOSEPH; Thomas Short's child, CHARLES.

Jan. 6th, [1712 N. S.] Jonathan Hill's child, CHARLES.

Jan. 27th. Joshua Hemstead's child, ABIGAIL.

Feb. 10th. Samuel Fosdyk's child, WILLIAM.

Feb. 24th. Deliverance Munsel was baptized, DELIVERANCE; Stephen Holiboat's child, JOSEPH.

March 9th. John Pental's children, JOHN, ELIZABETH. JONATHAN.

March 16th. Deacon Plum's child, ELISHA.

1712.

March 23d. Christopher Darrow's child, GEORGE.

March 30th. My own child, PYGAN; Thomas Leaches child, RICHARD; John Morgan's child, PETER.

April 6th. John Richard's child, GUY.¹

April 13th. Clemt Minor's child, THOMAS.

April 27th. George Chappel's child, JABESH.

May 4th. Thomas Willee's child, ABRAHAM.

May 11th. Samuel Williams baptized, SAMUEL.

¹On page 282, Early History, the year of his birth is incorrectly given as 1722. It should be 1712.

May 18th. Jonas Hambleton's child, SOLOMON; David Calkins's child, MARAH.

June 22d. Benjamin Starr's child, DANIEL.

June 29th. Benjamin Atwel his wife was baptized, MARY; also their children, BENJAMIN, JOSEPH, MARY; Richard Atwel's child, WILLIAM.

July 13th. Samuel Rogers's child, MERCY.

Aug. 3d. Richard Christophers Junr his child, RICHARD.

Aug. 10th. Benjamin Bebe's child, ZACHEUS; Daniel Comstock's child, JAMES; Jonathan Roff's child, DANIEL.

Aug. 17th. Daniel Leister's child, SUSANNA.

Sept. 7th. William Minor's child, JOHN; William Douglass's child, SARAH.

Sept. 28th. John Picket's child, HANNAH; Henry Brooks's child, ELLEPH.

Oct. 5th. David Richard's child, RUTH.

Oct. 19th. Daniel Way's child, LYDIA.

Dec. 28th. William Robins's child, WILLIAM.

Jan. 11th, [1713 N. S.] Mr. John Winthrop's child, REBECKAH.

Feb. 8th. Ann Tongue wife of John was baptized, ANN.

1713.

April 5th. Andrew Palms's child, GUY; James Rogers's child, JEDIDIAH; Jonathan Hill's child, GEORGE; Ebenezer Denniss's child, MARY.

April 26th. Joseph Trueman's child, HENRY.

June 7th. Israel Richard's child, RACHEL.

June 14th. Samuel Comstock's child, CALEB; Thomas Jones Junr his child, JABESH.

June 21st. Nathaniel Holt's child, PHEBE; John Vibber's child JOANNA.

July 5th. Solomon Coyt's child, MARY; Joseph Chapman's child, MOSES.

July 12th. Abigail Willoughby alias Camp's child, JOHN.

Aug. 2d. John Stebbins child, CHRISTOPHER.

Aug. 23d. Jeremiah Wilson's child, MERCY.

476 LATER HISTORY OF THE FIRST CHURCH.

Aug. 30th. John More's child, JOHN.

Oct. 4th. Jonathan Calkins's child, THOMAS.

Oct. 11th. Oliver Manwaring's child, SAMUEL.

Nov. 1st. Peter Hackley's child, SARAH; Thomas Douglass's child, DANIEL.

Nov 22d. John Mayhew's child, SARAH.

Jan 31st, [1714 N. S.] Thomas Way's child, ANN; Christopher Darrow's child, SAMUEL.

Feb. 7th. Clement Minor's child, SOLOMON; Samuel Fosdyck's child, RUTH.

Feb. 21st. Peter Manwaring's child, MARY.

March 21st. My own child, MARY.

1714.

April 18th. Richard Rogers, and Hannah Lewis, daughter of John Lewis, were baptized RICHARD, HANNAH; John Pendal's child, MEHETABEL.

April 25th. Mr. John Winthrop's child, ELIZABETH.

May 2d. Jonas Green's child, LYDIA; Joshua Hemstead's child, ELIZABETH.

May 9th. Edward Hallam's child, GRACE; John Pike's child, SAMUEL.

May 16th. Thomas Leaches child, MERCY.

May 23d. The widow Sarah Crocker's children, ABIGAIL, RACHEL; John Vibber's child, JOHN; Thomas Willee's child, ELIZABETH.

May 30th. Hannah Pember, wife of Thomas Pember, her child, HANNAH; John Rose Morgan's child, HANNAH.

June 13th. Daniel Leister's child, NOAH; John Larabee of Coventry his child, JERUSHA.

July 4th. Benjamin Star's child, GRACE; Joshua More's child, SUSANNA.

Aug. 8th. Benjamin Bebe's child, JOANNA.

Aug. 15th. Daniel Dart's child, ELIZABETH; William Minor's child, SYLVESTER.

Aug. 29th. Christopher Christopher's child, MARY; John

Picket's child, MARY; Henry Brooks's child, SAMUEL; Daniel Way's child, THOMAS.

Sept. 5th. David Culver's child, JONATHAN.

Sept. 19th. Richard Christophers Junr his child, ELIZABETH; Daniel Comstock's child, JONATHAN.

Oct. 24th. Joseph Hunt's child, ANN.

Nov. 7th. Andrew Palms's child, BRYAN; Richard Douglass's child, CALEB.

Dec. 19th. Jonathan Roff's child, JOHN.

Jan. 9th. [1715 N. S.] Thomas Jiggles's child, MERCY.

1715.

May. 15th. Joseph Harris's child, JOHN.

May 22d. Samuel Douglass's child, SARAH.

May 29th. Israel Richards's child, LOVE.

June 12th. William Douglass's child, PETER; Isaac Woodworth's child, ISAAC.

June 26th. Walter Butler's child MARY.

July 10th. John Mayhew's child, JOHN; Joshua Baker's child, JAMES.

July 17th. Joseph Trueman's child, BENJAMIN; Thomas Leach Junr his child, THOMAS.

Aug. 14th. Clement Stratford's child, her grandmother Horton engaging her for christian education, SARAH.

Sept. 4th. Joseph Talman was baptized JOSEPH, and his child, SAMUEL; Christopher Darrow's child, WILLIAM.

Sept. 11th. Jonathan Hill's child, JOHN.

Sept. 18th. Edward Hallam was baptized, EDWARD, and his child, JOHN; Alexander Baker's child, ELIZABETH.

Sept. 25th. The widow Mary Pental's child, WILLIAM.

Oct. 2d. George Plumbe's child, ANNA.

Nov. 6th. John Wyat's child, JOHN.

Nov. 20th. Esther Updike was baptized, ESTHER; Ebenezer Way's child, NATHANIEL.

Dec. 4th. Peter Hackley's child, MARSHAL.

Dec. 11th. Joshua Raymond was baptized, JOSHUA; Eliza-

478 LATER HISTORY OF THE FIRST CHURCH.

beth Rogers, wife of William Rogers, and her child JORDAN;
William Holt's child, KATHERINE.

Dec. 25th. Hezekiah Newcomb was baptized, HEZEKIAH.

Jan. 8th. [1716 N. S.] My own child, THOMAS.

Jan. 22d. David Minard was baptized, DAVID.

Feb. 5th. Timothy Green's child, THOMAS; Walter Butler's
child, THOMAS.

March 4th. Nathaniel Holt's child, NATHANIEL.

March 11th. Thomas Bebe was baptized, THOMAS.

1716.

March 25th. Joshua Appleton's child, JOSHUA.

April 15th. Daniel Leister's child, JOSHUA; Thomas Doug-
lass's child, MARY.

April 22d. Mr. John Winthrop's child, JOHN; Oliver Man-
waring's child, HANNAH.

April 29th. David Richard's child, MARTHA.

May 6th. Lydia Buttolph wife of George Buttolph her child,
LYDIA.

June 3d. Joshua Mores child, MARY; John Vibber's child,
MERCY.

June 17th. John More's child, ASA; Isaac Woodworth's
child, ASA.

June 24th. Jonathan Fanning and his wife had yr child,
ELIZABTH; Samuel Daniels and his wife yr child, GRACE.

July 22d. Henry Brooks's child, JOSIAH; Thomas Butler's
child, THOMAS.

Aug. 5th. John Emms's child SAMUEL.

Aug. 12th. Joshua Hemstead's child, MARY.

Sept. 2d. Andrew Palms's child, EDWARD; George But-
tolph's child, ELIZABETH.

Sept. 9th. Daniel Way's child, SARAH.

Oct. 7th. Richard Atwel's child, JOANNA.

Oct. 21st. Benjamin Bebe's child, CLEMENT; Daniel Shap-
ley's child, BENJAMIN.

Oct. 28th. John Wade's children THOMAS, DUREN.

Nov. 4th. John Pyke's child, MARY.

- Nov. 18th. Joseph Minor Junr his child, JESSE.
 Dec. 30th. Richard Christophers Junr his child, MARY;
 William Holt's child, SARAH.
 Jan. 6th, [1717 N. S.] Benjamin Star's child, WILLIAM;
 William Rogers's child, JEREMIAH.
 Jan. 20th. David Crocker was baptized, DAVID; Jeremiah
 Wilson's child, TABITHA.

1717.

- March. Jonathan Hill's child, RUTH.
 April 14th. Christopher Darrow's child, LEMUEL; David
 Culver's children, twins, MARY, MARTHA.
 April 21st. Thomas Leach senior his child, JONATHAN.
 May 12th. Thomas Willee's child, WILLIAM.
 June 2d. Samuel Fosdyke his child, JAMES.
 June 30th. James Rogers's child, NEHEMIAH; William
 Minor's child, ELIHU.
 Aug. 11th. My own child, SAMUEL.
 Sept. 1st. Hannah Andross was baptized, HANNAH; Mr.
 John Gardiner's child, SARAH; Richard Douglass's child,
 MARGARET.
 Sept. 15th. Daniel Leister's child, EZEKIEL; William Doug-
 lass's child, JONATHAN.
 Sept. 22d. Joshua More's child, RUTH.
 Oct. 6th. Alexander Baker's child, PEMBERTON; John
 Savel his child, SARAH.
 Oct. 13th. Christopher Christopher's child, CHRISTOPHER.
 Oct. 20th. John Mayhew's child, THOMAS.
 Oct. 27th. Joseph Trueman's child, DANIEL; Joseph Tal-
 man's child, JOANNA.
 Nov. 3d. Jonathan Fanning's child, JONATHAN.
 Nov. 10th. George Plombe's child, ABIGAIL.
 Dec. 29th. Joshua Appleton's child, MARY.
 Jan. 26th, [1718 N. S.] Mr. John Winthrop's child, MAR-
 GARET; Jonathan Avery of Groton his child, ABEL.
 Feb. 2d. At Groton. Nehemiah Smith's child, ANNA;
 James Packer's child, LUCRETIA.
 Feb. 9th. William Robins's child, DAVID.

480 LATER HISTORY OF THE FIRST CHURCH.

March 2d. Ebenezer Way's child, MARY.

March 16th. Samuel Daniel's child, SARAH.

1718.

March 30th. Richard Atwel's child, JOHN.

April 13th. Elizabeth Leister wife of Benjamin Leister was baptized, ELIZABETH; Edward Hallam's child, NICHOLAS.

May 18th. Jonathan Roff's child, MARY.

June 1st. Walter Butler's child, WALTER.

June 8th. Priscilla Burchan was baptized, PRISCILLA; Joshua Baker's child, ANN; John Vibber's child, WILLIAM.

June 29th. Clement Minor's child, GRACE; Samuel Avery's children HANNAH, THOMAS; John Adams his child, JOHN.

July 20th. Joseph Harris's child, DANIEL.

July 27th. Peter Mason's children, PETER, ABIGAIL; Thomas Leach Junr his child, JOHN.

Aug. 10th. Jacob Bacon's child, ANNA; Thomas Butler's child, GRACE.

Aug. 17th. Thomas and Elizabeth Dart yr child, ELIZABETH.

Aug. 31st. Jonas Hambleton's children MARY, ELIZABETH; John Hobart's child, REBECKAH; Daniel Way's child, DANIEL.

Oct. 5th. Oliver Manwaring's child, SARAH.

Nov. 2d. William Robin's child, MARY.

Dec. 28th. George Richard's child, JOHN.

Jan. 4th, [1719 N. S.] Sarah, the wife of Archibald Campbell her child, ELIZABETH.

March 1st. Capt. Christopher Christopher's child, JOHN; William Holt's child, JOHN.

March 8th. Daniel Shapley's child, DANIEL.

1719.

April 5th. Patience Chappel was baptized, PATIENCE.

May 3d. Kinsley Comstock and Mary Comstock, were baptized, KINSLEY, MARY; Lydia and Abigail Allen were baptized, LYDIA, ABIGAIL; Kinsley Comstock's child, MARY;

Edward Stebbins's child, DANIEL; Henry Brooks's child, ANN; Thomas Pember's child, MARY.

May 10th. Jeremiah Wilson's child, JUDITH.

May 17th. Daniel Comstock's child, ELIZABETH.

May 24th. Timothy Green's child, JOHN.

June 7th. Mary Daniels wife of Jonathan Daniels her child, WILLIAM.

June 14th. Thomas Wille's child, ANN.

June 28th. Elizabeth Crossman was baptized, ELIZABETH.

July 5th. Thomas Douglass's child, STEVEN.

Aug. 23d. Mr. Jeremiah Miller his child, JEREMIAH.

Sept. 20th. Ann Waterhouse was baptized, ANN; Joshua Appleton's child, JANE.

Sept. 27th. Thomas Leach's child ABIGAIL.

Oct. 11th. Peter Hackley's child, JOHN; Christopher Dar-row's child, ELIZABETH.

Nov. 1st. John Adams's child SAMUEL.

Nov. 15th. William Rogers's child, PETER.

Dec. 6th. Charles Campbel's child, JANE.

Dec. 13th. Richard Christophers Junr his child, SARAH.

Dec. 20th. George Plombe's child, SARAH; George But-tolph's child, ANN.

Jan. 3d, [1720 N. S.] Samuel Bill's child, EPHRAIM.

[Jan.] 24th. Mr. John Winthrop's child, JOHN STILL.

1720.

March 13th. Capt. Christopher Christophers child, SARAH.

April 10th. Mr. John Gardiner's child JOHN; Daniel Shap-ley's child, MARY.

May 1st. Richard Douglass's child, RICHARD; John Coyt Junr had his child baptized, JOHN; John Vibber's child, NATHANIEL.

May 8th. Joshua Raymond's child, ELIZABETH.

May 15th. Jonas Hambleton's child, JAMES; Joseph Minor's child, ELIZABETH; Ebenezer Way's child, WILLIAM.

May 22d. Samuel Avery's child, ANN; Daniel Way's child, SAMUEL.

482 LATER HISTORY OF THE FIRST CHURCH.

May 29th. William Douglass's child, ANN.

June 5th. James Rogers's child, HANNAH; Samuel Daniels's child, ELIZABETH.

June 12th. Samuel Atwells children STEPHEN, HANNAH, MARY, ELIZABETH, EUNICE, JOHN; Robert Potter's twin children, ESTHER, ANN.

July 3d. Jonathan Roff's child, JONATHAN; Daniel Hall's child, ELIZABETH; John Savel's twin children, HANNAH, MARY.

July 10th. Walter Butler's child, JANE.

July 17th. Sarah Merril was baptized, SARAH; David Culver's child, GRACE; Moses Lewis's child, JOHN.

July 24th. Alexander Stuart's child, SAMUEL; Ebenezer Fox's child, DAVID.

Aug. 14th. George Richards's child, GEORGE.

Aug. 21st. Samuel and Kezia Hough, she was baptized, KEZIA, and yy had yr child baptized, JEMIMA; Benjamin Sweetser's child, ELIZABETH.

Aug. 28th. Thomas Butler's child, JAMES.

Sept. 4th. Samuel Comstock's child, JONATHAN.

Sept. 11th. Andrew Palms's child, ANDREW; John Nobles was baptized, JOHN, and his children, MARY, SARAH, JOHN.

Oct. 2d. Kinsley Comstock's child, RACHEL.

Oct. 23d. Jonathan Daniels's child, JOANNA.

Nov. 6th. Margaret Young had her child baptized, WILLIAM.

Dec. 4th. Rachel an Indian servant of the widow Prentiss was baptized, RACHEL, and her child, DIDO.

Dec. 25th. Edward Macgonnel's child, ROBERT.

Feb. 5th, [1721 N. S.] John Campbel had his child baptized, JANE.

Feb. 26th. My own child LYDIA.

March 12th. Peter Mason's child, ALITHEA; William Young's child, JOHN.

1721.

March 26th. Daniel Leister's child, ANN; William Holt's child, JAMES; William Dixon's child, GRACE.

April 23d. Sarah Waterhouse was baptized, SARAH; Jonathan Fanning's child, THOMAS; Ebenezer Fox's child, EBENEZER.

May 14th. Jonathan Beckwith was baptized, JONATHAN.

June 4th. Ebenezer Dennis's children, GEORGE, DEBORAH.

June 18th. Thomas Douglass his child, NATHAN.

June 25th. Capt. Christopher Christophers's child LUCRETIA.

July 16th. Jonathan Palmer of Stonington his child, JONATHAN; John Fox his child, MARY.

July 23d. Archibald Campbel his child, DANIEL.

July 30th. John Preston had his child baptized, JOHN; Oliver Manwaring's child, JOHN; Nathaniel Otis's child, DORTHY; Joshua Appleton's child, ANN.

Aug. 6th. Thomas Boham's child on his wife her accot. THOMAS.

Aug. 13th. Henry Brooks's child. MARY.

Aug. 20th. Joseph Talman's child, JOSEPH; John Clark of Stonington his child, TIMOTHY; Joshua More's child, HANNAH.

Sept. 3d. Edward Hallam's child, EDWARD.

Sept. 10th. Rebeckah Richards had her child baptized, THOMAS.

Sept. 24th. Elizabeth Beckwith and Jonathan Beckwith had yr children baptized, JONATHAN, ELIZABETH, HANNAH.

Oct. 8th. Mr. John Gardiner's child, JERUSHA; Benjamin Star's child, ANN; Christopher Darrow's child, JEDIDIAH.

Oct. 22d. William Rogers's child, ELIZABETH.

Nov. 12th. John More's child, MARTHA.

Nov. 19th. John Adams's child, JOHN.

Dec. 31st. Joshua Raymond's child, MERCY.

Jan. 7th, [1722 N. S.] Daniel Way's child, DANIEL.

Feb. 4th. Daniel Hall's child, DANIEL.

Feb. 25th. Philip Want's child, on ye accot of his wife, WILLIAM.

March 11th. Abigail Wyat's child, EBENEZER.

484 LATER HISTORY OF THE FIRST CHURCH.

1722.

March 25th. Jonathan Lattimore and his wife had their child baptized, ANN; George Buttolph's child, GEORGE.

Apr 1st. Joseph Minor's child HANNAH.

April 8th. Ann Clark was baptized ANN; Mr. Jeremiah Miller's child baptized by Mr. Hillhouse, MARY.

May 6th. Thomas Fosdyke's child, ESTHER.

May 13th. Jemima Minor, wife of Joseph Minor was baptized, JEMIMA; William Minor's child, ELIHU.

May 20th. John Plombe Junr and his wife had yr child baptized, JOHN.

June 3d. George Plombe's child, ELIZABETH; William Holt's child, WILLIAM.

June 10th. James Rogers's child, STEPHEN; Samuel Hough's child, ANN.

July 1st. John Hough and his wife had yr child baptized, SARAH; Robt. Gollers child, ANN.

July 8th. Timothy Green's child, MARY; Eleazer Bishop and his wife had their children baptized, PETER, JOHN, SAMUEL, CLEMENT, MARY, SARAH.

July 15th. John Coit Junr his child, RICHARD; Edward Robinson's child, JOHN.

Aug. 5th. Jonathan Roff's child, JANE.

Aug. 12th. John Savel's child, BETHIAH.

Aug. 26th. Mr. John Winthrop's child, BAZIL; Walter Butler's child, KATHERINE.

Sept. 2d. Daniel Shapley's child, JOHN.

Sept. 9th. Joseph Calkins's child, JOSEPH.

Sept. 16th. Ebenezer Way's child, ANN.

Sept. 23d. George Smith's child, MARGARET.

Dec. 2d. Richard Christophers Junr his child, JOSEPH; Edward Stebbins's child, MARY.

Dec. 16th. Ebenezer Dennis's child, BENJAMIN.

Jan. 20th, [1723 N. S.] Willm Dixon's child, JOHN.

Feb. 3d. John Preston's child, WILLIAM.

Feb. 17th. Edward Macgonnal's child, ISABEL.

March 10th. Richard Douglass's child, SAMUEL.

1723.

- March 31st. Ebenezer Fox's child, ZEPHANIAH.
April 7th. William Rogers's child, WILLIAM.
April 14th. Thomas Manwaring had his child baptized, ELIZABETH; Jonathan Daniels's child, BENAJAH.
May 19th. John Adams's child, JANE.
May 26th. Edward Robinson's child, WILSON.
June 2d. Thomas Boham's child, JOHN; Daniel Lester's child, HANNAH; David Minard's child, DAVID.
June 9th. Christopher Stebbins's child, LYDIA.
June 23d. Christopher Christophers Esq, his child, LYDIA; Samuel Chapman Junr his child, JOSEPH.
July 14th. Christopher Darrow's child, ICHABOD; Richard Atwel's child, SAMUEL.
July 21st. Joshua Appleton's child, BENJAMIN.
July 28th. Clemt Minor Junr and his wife had yr child baptized, LUCY.
Aug. 4th. Eleazer Bishop's child, NICHOLAS; Archibald Campbell's child, JAMES.
Aug. 11th. Thomas Butler's child, KATHERINE.
Aug. 18th. Baptized in the North Parish, Nathaniel Otis's child, DESIRE; Jonathan Wickwire's child, ELIZABETH; James Brown's child, JONATHAN; Alexander Baker's children, JOSEPH, SARAH.
Aug. 25th. David Culver's children, twins, WILLIAM, ANN.
Sept. 1st. Joseph Minor Junr's child, EZEKIEL.
Oct. 6th. John Gardiner's child, JERUSHA.
Oct 13th. Philip Want's child, MARY; Moses Lewis's child, WILLIAM.
Nov. 10th. Robert Goller's child, JOHN.
Dec. 15th. John Plombe Junr his child, HANNAH; Jonathan Tinker's child MARY.
Dec. 29th. Joshua Raymond's child, JOSHUA; Walter Butler's child, JOHN.

1724.

- April 5th. George Richard's child, MARY.
April 12th. Joseph Talman's child, JOHN.

486 LATER HISTORY OF THE FIRST CHURCH.

April 19th. Oliver Manwaring's child, ANN; James Rice and his wife had yr child baptized, ANN.

April 26th. Ebenezer Way's child, ELIZABETH.

May 10th. John Hough's child, DAVID.

June 7th. Thomas Douglass's child, JOHN.

June 14th. James Rogers's child, MOSES; Jonathan Lattimore's child, JONATHAN.

June 21st. Jonathan Daniels's child, MARY.

June 28th. James Rogers Junr and his wife had yr child baptized, LEMUAL; Mr. Lambert's child, THOMAS; William Dixon's child, WILLIAM; Joseph Calkins's child, WILLIAM; Joseph Minor (Willms son) his child, DANIEL.

July 5th. Nathaniel Hempstead had his child baptized, JOSHUA.

July 12th. Stephen Prentis Junr his child, ELIZABETH.

July 19th. Joseph Waterhouse was baptized, JOSEPH; Daniel Way's child, PETER.

July 26th. David Crocker's child, MARY; Ebenezer Pierce and his wife had their child baptized, WILLIAM.

Sept. 6th. William Holt's child, THOMAS.

Sept. 13th. John Adams's child, LYDIA.

Sept. 20th. John Emms Junr, JOHN.

Oct. 25th. John Savel's child, ELIZABETH.

Nov. 1st. Jonas Hambleton's child, LUCRETIA.

Nov. 8th. Nath Howard's children, twins, DAVID, NATHAN.

Dec. 6th. Ebenezer Dennis's child, ANN; John Coyt Junr his child, ELIZABETH.

Jan. 10th, [1725 N. S.] Richard Christophers Junr his child, KATHERINE; Edward Robinson's child, MARY; Walter Butler's child, LYDIA; Edward Macgonnel's child, MARY.

Jan. 24th. Daniel Apley Junr was baptized, DANIEL.

Feb. 7th. Ebenezer Fox's child, JANE; David Minard's child, ANDREW.

March 7th. Capt. Christopher Christopher's child, MARGARET.

March 21st. Daniel Shapley's child, ABIGAIL; Thomas Boham's child, SARAH.

1725.

- April 18th. Mr. Jeremiah Miller's child, GURDON.
May 2d. Thomas Fosdyke's child, THOMAS.
May 16th. Robert Fargo was baptized, ROBERT.
May 23d. Samuel Chapman Junr his child, NATHANIEL.
May 30th. Moses Fargo Junr was baptized MOSES; Clement Miner Junr his child, LYDIA.
July 11th. Susanna Trowbridge had her children baptized, TIMOTHY, ABIGAIL.
July 18th. Daniel Lester's child, GRACE.
July 25th. Thomas Manwaring's child, THOMAS; George Smith's child, GEORGE; Samuel Tinker and his wife had yr children baptized, SAMUEL, JUDAH; Samuel Hough's child, ABIAH.
Aug. 1st. Ebenezer Pierce's child, JABESH.
Aug. 15th. Thomas Coyt's child, THOMAS.
Sept. 5th. Joshua Plombe had his child baptized, ELIZABETH; Thomas Tailor and his wife had their child baptized, WILLIAM.
Sept. 12th. William Rogers's child, NATHANIEL.
Sept. 19th. Richard Harris and his wife had yr children baptized, THOMAS, LUCY.
Oct. 3d. James Rogers Junr his child, PETER; Philip Want's child, MATTHEW.
Oct. 31st. Thomas Butler's child, WALTER.
Nov. 7th. William Holt's child, WILLIAM; John Adams's child, SARAH.
Nov. 14th. Thomas Pember's child, JONATHAN.
Nov. 21st. Daniel Dishon had his child baptized, DANIEL; Jonathan Tinker's child, LOVE; Archibald Campbel's child, SARAH.
Nov. 28th. Mary Richards the wife of Jeremiah Richards was baptized, MARY.
Jan. 30th, [1726 N. S.] John Plombe Junr his child, ELIZABETH; Joshua Raymond's child, JOHN.
Feb. 6th. Richard Christophers Junr his child, KATHERINE.

488 LATER HISTORY OF THE FIRST CHURCH.

1726.

March 13th. Benjamin Star's child JOHANNA.

March 20th. Edward Hallam's child, AMOS; Robert Goller's child, SAMUEL.

March 27th. Richard Douglass's child, ELIZABETH.

April 17th. John Hough's child, HANNAH.

May 1st. Daniel Coyt's child, SARAH.

May 15th. Jonathan Chester had his child baptized, MARY.

May 22d. William Leeds's child, MARY.

May 29th. John Munroe and his wife had yr child baptized, JOHN.

June 5th. James Rogers's child, AARON; Thomas Leach Junr his child, STEPHEN.

June 26th. Eleazer Bishop's child, ELEAZER; Samuel Chapman Junr's child, HEZEKIAH.

July 10th. Stephen Prentis Junr his child, MARY.

Aug. 7th. Joseph Minor Junr his child, THEODORE.

Aug. 21st. Clement Leach his twin children, EPHRAIM, MANASSEH.

Sept. 11th. Jonathan Lattimore's child, ELIZABETH.

Oct. 16th. John Coyt Junr his child, SAMUEL; Ebenezer Way his child, PHEBE.

Oct. 23d. Sarah Fargo was baptized, SARAH; Her grand-child also under her care was baptized, PATIENCE; John Richards had his child baptized, ANN.

Oct. 30th. Samuel Raymond was baptized, SAMUEL.

Jan. 15th, [1727 N. S.] George Richards's child, LOVE.

Feb. 12th. Thomas Fosdyke's child, KATHERINE; Edward Robinson's child, ANN; John Adams's child, JOSEPH; Nathaniel Hempstead's child, NATHANIEL.

Feb. 19th. James Rogers Junr his child, ICHABOD.

1727.

April 2d. John Griffin and wife had yr child baptized, JOHN; Daniel Way's child, ABIGAIL.

Apr. 9th. Peter Harris's child, ELIZABETH; Ebenezer Pierce's child, SAMUEL.

April 23d. David Minard's child, SARAH.

May 7th. John Plombe Junr his child, JOHN; Jonathan Daniels's child, THANKFUL; Ann Gough, had her children baptized, ANN, REBECKAH, WILLIAM.

May 14th. John Savel's child, ELIZABETH; James Rice's child, THOMAS.

May 28th. Joseph Calkins's child, DAVID.

June 4th. Samuel Lattimore had his child baptized, SAMUEL.

June 11th. Daniel Shapley's child, DANIEL; Richard Harris's child, ESTHER.

June 25th. Ebenezer Fox's child, NATHAN.

Aug. 13th. William Holt's child, REBECKAH; Samuel Gallop's child, ELIZABETH.

Aug. 20th. Samuel Hough's child, DEBORAH.

Oct. 29th. Oliver Manwaring's child, ELIZABETH.

Nov. 5th. Joseph Haden's child, ELIZABETH.

Nov. 12th. Clemt Minor Junr his child, ABIGAIL.

Nov. 26th. Jonathan Tinker's child, RHODA.

Dec 31st. Daniel Dishon's child, JOHN.

1728.

March 10th. John Adams's child, HANNAH.

March 17th. John and Ann Colfax had yr child baptized, GEORGE.

March 24th. Michael Ewen's child, EDWARD.

April 7th. John Monro's child, JOSHUA.

April 28th. Walter Butler's child, JOHN.

May 26th. Jonathan Daniels's child, EUNICE.

June 2d. Joshua More's child, WILLIAM.

June 30th. George Buttolph's child, MARY; Kinsley Comstock's child, ELIZABETH.

July 7th. David Crocker's child, HANNAH.

July 14th. Ebenezer Way's child, EBENEZER; Witherel Denison's child, GRACE.

July 21st. Samuel Chapman Junr his child, MARY.

July 28th. Ephraim Jones's children, ELIZABETH, MARY, AMOS.

490 LATER HISTORY OF THE FIRST CHURCH.

Aug. 4th. Joseph Prentis his child, ESTHER.

Aug. 11th. Benjamin Star's child, LUCY.

Aug. 18th. Samuel Richards's child, LUCY; Christopher Stebbins's child, JABEZ.

Sept. 8th. Joshua Appleton's child, ELIZABETH; Samuel Lattimore's child, ELIZABETH; John Griffin's child, EBENEZER.

Sept. 29th. Thomas Butler's child, ELIZABETH; Samuel Griffin's child, SAMUEL.

Oct. 6th. John Coyt Junr his child, JOSEPH.

Oct. 13th. William Hatch and his wife had yr child baptized, WILLIAM.

Oct. 20th. Jonathan Bebe son of Joseph Bebe was baptized JONATHAN; Mehetabel Bebe had other children also baptized, STEPHEN, DAVID, ELISHA, SIMEON, ABIGAIL, MEHETABEL; James Rogers Junr his child, MARY.

Nov. 3d. Richard Atwel's children, BENJAMIN, PATIENCE.

Dec. 1st. Ebenezer Pierce's child, ELIZABETH.

Dec. 29th. Stephen Prentis's child, STEPHEN.

Jan 12th, [1729 N. S.] George Richards's child, NATHANIEL.

Jan. 19th. John Hough's child, JABESH.

Feb. 2d. Jerusha Morgan was baptized, JERUSHA.

1729.

March 16th. John Morgan's child, SAMUEL; Rachel's grand-child, WILLIAM.

April 6th. William Holt's child, WILLIAM; Samuel Tinker's child, ELIZABETH.

April 13th. Thomas Leach Junr's child LYDIA.

April 20th. Jonathan Lattimore's child, MARY; Daniel Denison and his wife had yr child baptized, MARY.

May 4th. Elizabeth Bennet was baptized, ELIZABETH.

May 11th. Joseph Minor's child, JEDEDIAH; Clement Leach's child, ESTHER; Philip Want's child, ESTHER.

May 18th. Peter Harris's child, PETER.

June 15th. Edward Robinson's child, SARAH; Joshua

Plombe's child, JOSHUA; he also engaged for ye christian education of an Apprentice child, ye daughter of Benjamin Fox, who was baptized, SARAH.

June 22d. Daniel Leister's child, ELIPHALET.

July 13th. Nathaniel Hempstead's child, MARY.

July 20th. Clement Minor Junr his child, Jonathan.

Aug. 10th. Thomas Williams's child, MERCY.

Aug. 17th. Thomas Pember's child, EZEKIEL; James Rice's child, JAMES.

Sept. 14th. Samuel Davis's child, SALTONSTALL; John Griffin's child, ELIZABETH.

Sept. 21st. Jonas Hambleton's child, DANIEL.

Oct. 12th. John Eames Junr, had his child baptized, DANIEL.

Oct. 19th. John Savel's child, MEHETABEL.

Oct. 26th. Mr. Jeremiah Miller's child, JASON; Jonathan Whipple was baptized, JONATHAN, and his child, JONATHAN.

Nov. 16th. Samuel Gallop's child, SAMUEL; Daniel Shapley's child, RUTH.

Nov. 23d. Richard Harris's child, ELIZABETH.

Dec. 7th. David Minard's child, JAMES.

Dec. 14th. Michael Ewen's child, MERCY.

Jan 4th, [1730 N. S.]. Daniel Dishon's child, HENRY.

Jan. 25th. John Richards's child, ELIZABETH; Elisha Turner and his wife had yr child baptized, ARNOLD; Witherel Denison's child, GEORGE.

1730.

March 8th. Daniel Way's child, LYDIA.

March 15th. Alan Mullins had his child baptized, KATHERINE; Joseph Merril's child, SARAH.

March 22d. William Chapel, son of Joseph Chapel, was baptized, WILLIAM; Samuel Lattimore's child, NATHAN.

Apr. 12th. Thomas Fosdyke's child, SARAH.

May 10th. Thomas Stebbins's child, THANKFUL; Thomas Minor's child, DARIUS; John Bennet's child, JOHN.

May 17th. Oliver Manwaring's child, JABESH; John Colfax's child, ANN; John Calkins's child, SAMUEL.

492 LATER HISTORY OF THE FIRST CHURCH.

May 24th. William Hatch's child, JOHN.

May 31st. Samuel Leach and his wife had yr child baptized, ABIGAIL.

June 7th. John Calkins's children, MARY, ANN; Joseph Haden's child, JOSEPH.

June 14th. Joseph Prentis's child, ANN.

June 28th. Samuel Richards's child, LYDIA; James Rogers's child, GRACE.

July 5th. Thomas Manwaring's child, PETER.

July 19th. John Monro's twins, JONATHAN, LYDIA.

July 26th. Ebenezer Fox's child, ELKANAH.

Aug. 2d. Samuel Chapman Junr his child, SAMUEL.

Aug. 23d. Peter Plombe's child, PETER.

Aug. 30th. Robert Eams was baptized ROBERT; Edward Robinson's child, ELIZABETH; Jonathan Daniels's child, LOIS.

Sept. 6th. William Hough's child, SUSANNA.

Oct. 4th. John Ford's child upon his wife her accot, MARY.

Oct. 11th. Christopher Stebbins's child, ABIGAIL.

Oct. 18th. Jonathan Whipple's child, ELIZABETH.

Dec. 6th. Daniel Denison's child, DANIEL; Samuel Griffin's child, THOMAS; Thomas Tailor's child, MARY.

Jan. 3d, [1731 N. S.] Samuel Davis's child, MARGARET; Jonathan Tinker's child, JONATHAN.

Jan. 24th. Benjamin Star's child, SARAH.

Feb. 7th. William Holt's child, ELIZABETH.

Feb. 14th. Thomas Trueman Junr was baptized, THOMAS.

Feb. 21st. Nicholas Darrow, was baptized, NICHOLAS.

Feb. 28th. John Hough's child, JOHN.

1731.

March 14th. Joshua Appleton's child, DANIEL.

May 2d. George Denison's child GEORGE.

May 30th. Irene Greaves her child, MARY.

June 6th. James Hadsall's child, PATIENCE.

June 20th. Samuel Tinkers child, AMY.

June 27th. Joshua Appleton was baptized, JOSHUA; Henry Harris had his child baptized, HENRY.

July 11th. Mr. Jeremiah Miller's child, JASON; Jane Woodbury had her child baptized, JANE; Saml Jackson's child, SARAH.

July 18th. Thomas Butler's child, JOHN.

Aug. 1st. John Plombe's child, NATHANIEL; Philip Want's child, BENJAMIN.

Aug. 8th. Witheril Denison's child, LYDIA; Lydia Bebee wife of Nathanl Bebee Junr had her child baptized, JOSHUA.

Aug. 22d. Ebenezer Way's child, JOHN.

Aug. 29th. Richard Harris's child, MARY; Samuel Leach's child, SARAH.

Oct. 10th. Joshua Plombe's child, ABRAHAM; Daniel Dishon's child, JOSEPH.

Oct. 24th. Jeremiah Richards had his children baptized, JEREMIAH, LUCRETIA.

Oct. 31st. John Chapel Junr was baptized, JOHN; he had also his children baptized, SARAH, JOHN, JONATHAN; Margaret Star, wife of Jasper Star, had her child baptized, JASPER; James Rice's child, BENJAMIN.

Jan. 30th, [1732 N. S.] Ann Trueman was baptized, ANN.

Feb. 6th. Daniel Shapley's child, BENJAMIN.

Feb. 13th. William Hatch's child, ELIJAH.

Feb. 27th. Jonathan Lattimore's child, ROBERT; Alan Mullins's child, ALEXANDER.

1732.

April 2d. George Buttolph his child, ANN; William Hough's child, WILLIAM; William Douglass's child, WILLIAM.

April 9th. John Griffin's child, EBENEZER; Clement Leach's child, GRACE; Jeremiah Richards's child, LYDIA.

April 16th. Joseph Prentis's child, THOMAS.

Apr. 23d. John Morgan's child, DEBORAH; Edward Haliam's child, ELIZABETH; Samuel Richards's child, SAMUEL.

May 7th. John Braddick's child, JOHN.

May 14th. Daniel Collins had his child baptized, MARTHA.

May 20th. John Bennet's child, MARY.

May 21st. Thomas Minor's child, JERUSHA.

494 LATER HISTORY OF THE FIRST CHURCH.

June 4th. Daniel Lester's child, ESTHER; Jonas Hambleton's child, ANN.

July 2d. Daniel Hubbard's child, RUSSEL; Benjamin Shapley's child, BENJAMIN.

July 16th. Ebenezer and Elizabeth Howard had yr child baptized, ELIZABETH.

Aug. 13th. John Eams Junr his child, ABIGAIL.

Aug. 20th. Sarah Ryley had her child baptized, MARY.

Sept. 10th. Ebenezer Fox's child, HANNAH; Peter Harris's child, MARY; Joseph Minor Junr his child, GRACE.

Sept. 24th. Joseph Gardiner had his child baptized JOHN; Saml Jackson's child, SAMUEL; Anna Tongue wife of John Tongue had her younger children baptized, JOSHUA, LYDIA, TABITHA.

Oct. 1st. Thomas Stebbins's child, RUTH.

Nov. 5th. Joseph Calkins's child, LUCRETIA; Peter Plombe's child, PATIENCE.

Nov. 12th. Abigail Rogers, daughter of Adam Rogers, was baptized, ABIGAIL.

Nov. 19th. Elizabeth Tongue and Anna Follet, daughters of John Tongue were baptized, ELIZABETH, ANNA; She had also her child baptized GEORGE; Ann Ford had her child baptized, JOHN.

Nov. 26th. Joseph Waterhouse's child, NATHANIEL.

Dec. 3d. Edward Robinson's child, EDWARD; John Savel's child, JOHN.

Jan. 7th, [1733 N. S.] Lucy Douglass had her child baptized, LUCY.

Feb. 18th. Samuel Lattimore's child, SAMUEL.

Feb. 25th. Daniel Way's child, NATHANIEL; Amos Calkins's child, ANN; Sarah Hobart wife of Saml Hobart had her child baptized, ELIZABETH.

1733.

March 18th. Daniel Shapley's child, JOSEPH; Daniel Denison's child, THOMAS.

March 25th. Joseph Coit's child, JONATHAN.

Apr. 15th. Jonathan Hambleton and his wife had yr child baptized, BATHSHEBA.

Apr. 29th. John Colfax's child, ELIZABETH.

May 6th. Robert Douglass and his wife had their child baptized, HANNAH.

May 20th. Clemt Stebbins's child, JOHN; Witherel Denison's child, ESTHER.

June 10th. Christopher Stebbins's child, EDWARD; James ye son of James Rogers's child, MOSES; Henry Harris's child JOHN.

June 17th. John Hough's child, GEORGE.

July 1st. Saml Tarbox was baptized, SAMUEL; he had his child baptized, JEMIMA; Clemt Minor's child, MARTHA.

July 29th. William Holt's child, EBENEZER; Jonathan Tinker's child, MARY; James Chapman had his child baptized, HANNAH.

Aug. 19th. Nathl Bebe Junr and his wife yr child, LYDIA.

Aug. 26th. John Hempstead's child, JOHN; James Hodsal's child, ELIZABETH; Joseph Merrill's child, HANNAH.

Sept. 2d. Samuel Tinker's child, WILLIAM; Ephraim Jones's child, LUCY.

Sept. 16th. George Denison's child, SARAH; Philip Want's child, ANN; Daniel Polle's child, JERUSHA.

Sept. 23d. Jonathan Daniels's child, JONATHAN; Michael Ewen's child, JOSEPH.

Sept. 30th. Joshua Plombe's child, AMY.

Oct. 21st. John Richards's child, ABIGAIL; Daniel Dishon's child, RICHARD.

Nov. 4th. David Minard's child, ABIGAIL.

Dec. 2d. Jothan Whipple's child, TITUS.

Dec. 16th. Gurdon Saltonstall's child, GURDON.

Dec. 23d. William Morgan was baptized, WILLIAM; and his child WILLIAM.

Dec. 30th. Elizebath Richards and Grace Edgcomb, were baptized, ELIZABETH, GRACE.

Jan. 6th, [1734 N. S.] James Chapman's child, JAMES.

496 LATER HISTORY OF THE FIRST CHURCH.

Jan. 20th. John Curtiss's child, JOHN; William Douglass's child, ELIZABETH.

Feb. 10th. James Rice's child, WILLIAM; Joseph Truman Junr's child, MARY; David Richard Junr's child, ELIZABETH.

Feb. 24th. Joshua Appleton's child, RUTH.

1734.

March 24th. Samuel Lee's child, JANE.

March 31st. Nathaniel Shaw's child, SARAH; Daniel Collins's child, MARY; Ann Ford's child, SARAH.

April 14th. Joseph Prentis's child, JOSEPH; John Chapel Junr his child, JOSHUA.

April 21st. Silas Whipple and his wife had yr child baptized, SUSANNA; Ebenezer Howard's child, EBENEZER; the widow Mary Daniels had her children baptized, NOAH, LUCRETIA.

Apr. 28th. William Hatch's child, MARY.

May 5th. Ivory Lucas's child, MARY.

May 19th. Thomas Minor's child, NAAMAN.

June 9th. Nicholas Darrow's child, SARAH.

June 16th. Samuel Richards's child ELIJAH; Samuel Hobart's child SARAH.

June 23d. Daniel Hubbard's child, LUCRETIA; Israel Richards had his children baptized, MARY, JEREMIAH; David Crocker's child, DAVID.

July 7th. Thomas Butler's child, JOSEPH.

July 14th. Samuel Chapel and Lucy Leach, Elizabeth Strickland and Mary Strickland were baptized, SAMUEL, LUCY, ELIZABETH, MARY; Lucy Leach had her child baptized, EUNICE.

Aug. 4th. Jonathan Lattimore's child, GEORGE.

Aug. 11th. Samuel Green's child, ABIGAIL.

Sept. 1st. John Monroe's child, ELIZABETH; Daniel Leister's child, THOMAS; Robert Douglass's child, THOMAS.

Sept. 8th. Thomas Stebbins's child, LUCY.

Sept. 15th. Joseph Calkin's child, EZEKIEL; Mr. Witter's child, ELIJAH.

Sept. 22d. Clement Leach's child, HANNAH.

Oct. 13th. Jonathan Gardiner had his child baptized, JOHN.

Oct. 20th. John Hempstead's child, HANNAH; Henry Harris's child, MARY.

Oct. 27th. Edward Robinson's child, GEORGE; Clement Stebbins' child, SARAH; Jonathan Hambleton's child, LUCY; Dago a servant of Mr. Curtiss his child, ISABEL.

Nov. 7th. Joseph Harris Junr had his child baptized, ELIZABETH; Mary Daniels' alias Roland's child, DANIEL; Samuel Leach's child, SUSANNA.

Dec. 1st. Mary and Bethiah Chapel, daughters of Joseph Chapel, baptized, MARY, BETHIAH.

Jan. 5th, [1735 N. S.] Gurdon Saltonstall's child, REBECKAH.

Jan. 12th. Daniel Denison's child, RACHEL.

Feb. 9th. Peter Harris's child, BENJAMIN.

Feb. 16th. Ruhamah Turner's child, ELIZABETH.

Feb. 23d. Mr. Jer. Millers twins, JOSEPH, ROWLAND.

1735.

March 16th. Richd Harris's child, RICHARD.

March 30th. Peter Plombe's child, GREEN.

Apr. 13th. Ebenezer Way's child, LUCY.

Apr. 20th. Amos Calkins's child, AMOS; John Crocker and wife had yr child baptized, JOHN.

Apr. 27th. Nathaniel Lothrop's children, ZEBEDIAH, AZARIAH, LUCY, MARY; Witherel Denison's child, ESTHER.

May 4th. Samuel Chapman Junr his child, DINAH.

May 11th. John Griffin's child, MARY.

June 2d. Alan Mullin's child, ABIGAIL.

June 8th. Daniel Way's child, MARY.

June 22d. John Perriman's child, SARAH.

July 13th. Ebenezer Horton's child, ELIJAH; Silas Whipple's child, MARY.

Aug. 3d. Jasper Star's child, ROBERT; James Rogers's child, EDMOND.

Aug. 17th. Daniel Dishon's child, GRACE; Jonathan Tinker's child, PETER; John Wyer's child, MARGARET.

498 LATER HISTORY OF THE FIRST CHURCH.

Sept. 7th. Esther More was baptized, ESTHER; Samuel Green's child, THOMAS.

Sept. 21st. Daniel Shapley's child, BENJAMIN; William Rogers's child, TIMOTHY.

Oct. 5th. Jeremiah Richard's child, ISRAEL.

Oct. 19th. Samuel Tarbox's child, SAMUEL.

Nov. 9th. William Douglass's child, MARGARET.

Nov. 23d. David Richards Junr his child, ESTHER.

Dec. 7th. Nathaniel Shaw's child, NATHANIEL.

Dec. 14th. Joseph Waterhouse's child, JOSEPH.

Dec. 21st. John Curtiss's child, ELIZABETH.

Jan. 4th, [1736 N. S.] Susanna Truman wife of Thomas was baptized, SUSANNA; and her son, JONATHAN; Joseph Truman Junr his child, ELIZABETH.

Jan 11th. Caleb More's child, JOSEPH.

Jan. 18th. James Chapman's child, RICHARD; Joseph Follet's child, BARTLET.

Jan. 25th. Hannah Manwaring and Elizabeth Birch were baptized, HANNAH, ELIZABETH.

Feb. 15th. Susannah Trueman was baptized, SUSANNAH.

Feb. 22d. Gurdon Saltonstall's child, KATHERINE; Samuel Lee's child, ELIZABETH.

Feb. 27th. James Rice's child, MARY.

Feb. 29th. Samuel Richards's child, JERUSHA.

1736.

March 21st. Samuel Tinker's child, HANNAH.

Apr. 4th. John Crocker, Wm's son, was baptized, JOHN; William Tub's child, LYDIA.

Apr. 11th. Christopher Stebbins's child, BETHIAH; John Crocker's child, JOSEPH; Dago's child, SARAH.

Apr. 18th. John Colfax's child, JONATHAN; Nicholas Darrow's child, PETER.

May 2d. Daniel Potter's child, ZERUIAH.

May 9th. John Chapel Junrs child, HANNAH; Michael Ewen's child, MICHAEL; Daniel Collins's child, LUCRETIA.

May 23d. Samuel Chapman Junr his child, COMFORT.

May 30th. Ivory Lucas's child, ABIGAIL; Mr. Ford's child, ANN.

June 6th. Jonathan Whipple's child, EUNICE.

June 13th. Thomas Minor's child, CHRISTOPHER.

June 20th. Daniel Hubbard's child, DANIEL; Nathanael Holt Junr's child, NATHANAEL.

June 27th. Elizabeth Chapman was baptized, ELIZABETH; and her child, BENJAMIN; Joseph Calkins's child, DANIEL.

July 11th. Wm. Hatch's child, ELIZABETH.

July 18th. Nathanael Coyt's child, SARAH; Robert Eam's child, NATHAN.

July 25th. Henry Harris's child, DANIEL; Philip Want's child, PHILIP.

Aug. 1st. Joseph Harris Junr his child, PHERE.

Aug. 8th. Thomas Stebbins's child, PHEBE.

Aug. 15th. John Chappel, son of John was baptized, JOHN.

Aug. 29th. Ebenezer Howard's child, ABIGAIL.

Sept. 5th. Thomas Pember's child, ELIZABETH.

Sept. 12th. Sarah Clark was baptized, SARAH; also her child, SARAH.

Sept. 26th. Abigail Crocker had her child baptized, JAMES; Hewson, a servant of Mr. S. Christophers, was baptized, HEWSON.

Oct. 3d. Richard Harris's child, LUCRETIA; John Hempstead's child, ABIGAIL.

Nov. 7th. Joseph Prentis's child, JOHN; Robert Douglass's child, SARAH; Ephraim Chapman's child, SARAH.

Dec. 26th. Hannah Bebe wife of Samuel had her child baptized, ESTHER.

Jan. 4th, [1737 N. S.] Amos Calkins's child, NOAH.

Jan. 9th. John Richards's child, JOHN.

Feb. 6th. Samuel Lattimore's child,, AMOS; William Holt Junr's child, WILLIAM.

Feb. 28th. Daniel Star's child, ABIGAIL.

1737.

Apr. 3d. Samuel Green's child, TIMOTHY.

Apr. 24th. Peter Comstock's child, RANSFORD; Daniel Comstock Junr his child, DANIEL.

500 LATER HISTORY OF THE FIRST CHURCH.

May 8th. Daniel Denison's child, SAMUEL.

May 15th. Jonathan Lattimore's child, HENRY; David Crocker's child, JONATHAN.

May 29th. Sarah Lewis was baptized, SARAH.

June 12th. Gurdon Saltonstall's child, WINTHROP.

June 26th. Samuel Bishop had his child baptized, SAMUEL; Jonathan Hambleton's child, MARY.

July 17th. Peter Plombe's child, LYDIA.

July 24th. Stately Scranton's child, WILLIAM.

Aug. 7th. William Douglass's child, JONATHAN.

Aug. 14th. John Wyer's child, JOHN.

Aug. 21st. Joshua Plombe's child, WILLIAM.

Aug. 28th. Sarah Tinker, daughter of John was baptized, SARAH; Samuel Richard's child, DANIEL; Samuel Leach's children, SAMUEL, ANN; Caleb More's child, JOHN; Richard Leach's child, TEMPERANCE.

Sept. 11th. John Eam's child, JOHN.

Sept. 18th. Clement Minor's child, DANIEL.

Sept. 25th. Nathaniel Shaw's child, JOSEPH.

Oct. 2d. Hannah, wife of George Chappel was baptized, HANNAH.

Oct. 9th. Ezekiel Daniels was baptized, EZEKIEL; and his child, EZEKIEL; Edward Robinson's child, NATHANIEL.

Oct. 16th. John Dart and his wife had yr children baptized, JOB, EBENEZER.

Oct. 23d. James Rogers's child, URIAH.

Oct. 30. Nathaniel Bebee was baptized NATHANIEL; he had his child also baptized, NATHANIEL.

Nov. 6th. Henry Harris's child, EUNICE; David Richards Junr his child, GRACE.

Nov. 11th. Allan Mullin's child, MARY.

Nov. 13th. Jasper Star's child, MARY; Thomas Calkins and wife had yr children baptized, JONATHAN, SARAH.

Nov. 20th. David Minard's child, LYDIA; Joseph Waterhouse's child, SARAH.

Dec. 4th. John Hill's child, on his wife's accot, JONATHAN.

- Dec. 11th. Nathaniel Holt Junr his child, NATHANIEL.
Dec. 18th. John Curtiss's child, FREDRICK.
Jan. 1st, [1737 N. S.] Jonathan Tinker's child, BENJAMIN.
Jan. 8th. Samuel Lee's child, THOMAS.
Jan. 15th. Daniel Collins's child, DANIEL.
Jan. 29th. Titus Hurlbut's child, GEORGE BUTTOLPH;
Katherine Garret, an Indian, was baptized, KATHERINE.
Feb. 19th. Ivory Lucas's child, GRACE.
Feb. 26th. Deborah, wife of Robert Eams was baptized,
DEBORAH; Michael Ewen's child, LYDIA; Daniel Star's child,
BENJAMIN.

1738.

- March 26th. John Prentis's child, MARY.
Apr. 9th. Samuel Chapman Junr his child, JOHANNA;
Clemt Stebbins's child, CHRISTOPHER; Joseph Truman Junr
his child, JOSEPH; John Griffin's child, PETER.
Apr. 16th. Joseph Horton was baptized, JOSEPH; James
Chapman's child, JOHN; John Crocker's child, MARY.
Apr. 23d. Jeremiah Richards's child, NEHEMIAH.
Apr. 30th. Daniel Hubbard's child, ELIZABETH.
May 7th. William Holt's child, DANIEL.
May 21st. Joseph Calkins's child, LYDIA.
May 28th. Daniel Shapley's child, ADAM.
June 4th. John Daniels, son of John Daniels deceased was
baptized, JOHN; Mr. More's child, ELIZABETH.
June 25th. James Grant was baptized, JAMES; Silas Whip-
ple's child, SILAS; Robert Eams's child, ROBERT.
July 9th. Stephen Hempstead's child, THOMAS; Sarah Ry-
ley's child, WILLIAM.
Aug. 6th. John Richards Esq. his child, LOVE.
Aug. 13th. John Chapel Junr his child, ANN; Robert Doug-
lass's child, SARAH; Nicholas Darrow's child, MARY.
Aug. 20th. Peter Lattimore and his wife had their children
baptized, PETER, HANNAH.
Sept. 3d. Thomas Hawkins's child, EDWARD.
Sept. 10th. Gurdon Saltonstall's child, DUDLEY; Hannah

502 LATER HISTORY OF THE FIRST CHURCH.

Chappel, deceased, her child, JAMES; Ezekiel Daniel's child, SAMUEL.

Oct. 1st. Nathaniel Williams was baptized, NATHANIEL.

Oct. 8th. Thomas Minor's child, JERUSHA.

Oct. 15th. Thomas Way's child, SARAH.

Oct. 17th. Joshua Wheeler was baptized, JOSHUA.

Oct. 22d. Joseph Prentis his child, BENJAMIN.

Oct. 29th. Phillis, a servant of mine, was baptized, PHILLIS; there were also servant children of my family baptized as ISHMAEL, Phillis's children JAMES, ZIBA, SYLVANUS.

Nov. 5th. James Greenfield was baptized, JAMES; Abel More, his wife was baptized, MARY; Samuel Williams's wife engaged for ye education of a child of Hannah Chappel deceased, and it was baptized, PATIENCE; John Hempstead's child, ABIGAIL; William Hatch's child, SAMUEL; Jonathan Whipple's child, LUCY.

Nov. 12th. William Manwaring's child, LUCY; Samuel Tarbox's child, BENJAMIN.

Nov. 19th. Jesse Minor's child, TURNER.

Nov. 26th. Samuel Green's child ELIZABETH.

Dec. 3d. Nathaniel Coyt's child, NATHANIEL; Naboth Graves's child, ELIZABETH.

Dec. 17th. Thomas Pierpont's child, JONATHAN.

Dec. 22d. Charles Acourt's child, CHARLES.

Jan. 14th, [1739 N. S.] William Beckwith was baptized, WILLIAM, and his child, JEDIDIAH.

Feb. 18th. Caleb Douglass's child, REBECKAH.

1739.

March 18th. Nathanl Bebe's child, BOANERGES.

March 25th. Joshua Plombe's child, RACHEL; Philip Want's child, JOSEPH; Timothy Calkins's child, SAMUEL.

March 26th. The widow Mary Dart was baptized, MARY.

April 8th. Samuel Bishop's child, ELEAZER.

Apr. 15th. Bathsheba Brooks wife of Josiah Brooks was baptized, BATHSHEBA.

April 17th. Thomas Stebbins's child, THOMAS.

April 22d. The widow Lucy Harris, was baptized, LUCY; also her child, LUCRETIA; Peter Lattimore's child, LUCRETIA; John Dart's child, JOSHUA.

Apr. 29th. James Camp had his children baptized, SARAH, BATHINIA, MARY, LYDIA; Daniel Comstock (widow's son) his child WILLIAM; Daniel Star's child, JOSHUA; Samuel Bill Junr had his child baptized, SAMUEL; John Rogers's child, GEORGE; Johannah Atwel's child, BERIAH.

May 6th. Thomas Pember's child, SAMUEL; Daniel Denison's child, HANNAH.

May 13th. Amos Calkins's child, NOAH; Stately Scranton's child STATELY.

May 27th. Ebenezer Howard's child, SARAH.

June 3d. Elizabeth More, wife of Joshua More Junr was baptized, ELIZABETH, and her children ELIZABETH, LYDIA; Jasper Star's child BENJAMIN; Peter Comstock's child, THOMAS; Samuel Leach's child, MARY; Witheril Denison's child, LUCY.

June 10th. John Colfax's child, JOHN.

June 17th. Hannah Chapel, wife of George Chapel, was baptized, HANNAH.

June 24th. Mary Brooks, wife of Samuel Brooks had children baptized, EZEKIEL, SAMUEL; Susanna, daughter of Samuel Waller Junr, was baptized, SUSANNA; she had her child baptized, EUNICE; Edey, daughter of Samuel Waller Junr was baptized, EDEY.

June 27th. Samuel Bebe's child, AZARIAH.

July 8th. Daniel Minard's child, JABESH.

July 15th. Jonathan Hambleton's child, JOHN; John Crocker's child, CONSTANT.

July 22d. Elizabeth, wife of Joseph Hurlbut, had her child baptized, SAMUEL.

Aug. 5th. James Comstock and his wife had yr child baptized, JASON; Samuel Richards's child, JABESH; Ebenezer Way's child, HANNAH; John Wyer's child, ANN; Henry Harris's child, LYDIA; Martin Clark's child, WILLIAM.

504 LATER HISTORY OF THE FIRST CHURCH.

Aug. 26th. William Douglass's child, GEORGE; William Holt Junr his child, JOSEPH.

Sept. 2d. Susanna, wife of Alexander Johnston, was baptized, SUSANNA; Samuel Lattimore's child, ANN; Daniel Whittemore's child, MARY; Allan Mullins's child, ANNA.

Sept. 9th. Titus Hurlbut's child, DANIEL.

Sept. 30th. Jonathan Lattimore's child, DANIEL.

Oct. 14th. Ezekiel Daniels his child, ELIZABETH; Josiah Brooks's child, JOSIAH.

Oct. 21st. John Prentis's child, ELIZABETH.

Oct. 28th. Rebeckah Eams was baptized, REBECKAH; Christopher Stebbins's child, CHRISTOPHER; Gideon Comstock's child, LYDIA; Ephraim Chapman's child, THOMAS.

Nov. 4th. Mr. Ford's child JOHN.

Nov. 11th. John Picket's child, ELIZABETH; Mr. Morgan's child, MARY.

Dec. 2d. Daniel Collins's child, PELL; Joseph Harris's child, JOSEPH; Joshua More Junr's child, LEMUEL.

Dec. 9th. George Chappel's child, committed to ye care of Robt Douglass who engaged for its christian education, WALTER.

Dec. 23d. Caleb More's child, MARY.

Dec. 30th. Benjamin Bebe Junr his wife was baptized, JANE; Joseph Smith's child, SARAH.

Jan. 6th, [1740 N. S.] Ivory Lucas's child, ELIZABETH.

Jan. 27th. Joseph Lathrop's child, ELIZABETH.

Feb. 10th. Stephen Hempstead's child, THOMAS; Joseph Truman Junr's child, SARAH.

Feb. 24th. Wm. Beckwith's child, JEDIDIAH.

1740.

March 2d. Gurdon Saltonstall's child, ANN; Daniel Hubbard's child, WILLIAM; John Tinker's child, DUREN.

March 16th. Nathaniel Shaw's child, THOMAS.

March 23d. Samuel Lee's child, EUNICE; Jeremiah Richards's child, REBECKAH.

April 13th. Nicholas Darrow's child, REBECKAH.

- Apr. 27th. Samuel Green's child, LUCY.
- June 1st. Joseph Hurlbut's child, SARAH; John Crocker's child, MERCY; Richard Leach's child, RHODA.
- June 15th. David Richards Junr his child, DAVID.
- June 22d. John More's child, JOHN.
- June 29th. Joseph Waterhouse's child, ELIJAH.
- July 6th. James Chapman's child, MERCY.
- July 13th. Benjamin Billings's child, LUCRETIA.
- July 20th. John Wheeler was baptized, JOHN.
- July 27th. Thos Minor's child, REBECKAH; Jesse Minor's child, ELIZABETH.
- Aug. 3d. Peter Plombe's child, LUCRETIA.
- Aug. 10th. Thoms Stebbins's child DEBORAH.
- Aug. 17th. William Hancock's child, SUSANNA.
- Aug. 31st. Phebe Amsberry, wife of Jacob, had her child baptized, STEPHEN.
- Sept. 14th. Nathaniel Etheridge's child, JOHN; Robert Douglass's child, ROBERT; Mr. Comstock's child, MARY.
- Sept. 21st. Joseph Calkins's child, JEDIDIAH; John Griffin's child, JOSEPH.
- Sept. 28th. John Bishop's child, TIMOTHY; Jemima Dolliver, a free Indian woman, was baptized JEMIMA, and her child, WILLIAM.
- Oct. 5th. William Holt Junr his child, BENJAMIN.
- Oct. 26th. Mercy Bill was baptized, MERCY; Elizabeth, wife of Joseph Bebe, had her children baptized, PATIENCE, MERCY, ELIZABETH, THADDEUS; Thomas Way's child JOHN.
- Nov. 2d. Clement Stebbins's child, JOSEPH.
- Nov. 16th. William Waterhouse was baptized, WILLIAM; also his children were baptized, THOMAS, ANN, LUCRETIA; also his grandchild, RICHARD; Nathaniel Coyt's child, MARY.
- Nov. 23d. John Prentis's child, JOHN; John Chapel Junr's child, JOSEPH.
- Feb. 8th. James Rogers James's son's child, ELIZABETH.
- Feb. 13th. Daniel Polley's child, sick at his house, DESIRE.

506 LATER HISTORY OF THE FIRST CHURCH.

1741.

March 8th. John Rogers was baptized, JOHN.

March 15th. William Manwaring's child, DAVID.

March 22d. Daniel Whittemore's child, EBENEZER.

March 29th. Joseph Prentis's child, MERCY.

Apr. 5th. Caleb Douglass's child, REBECKAH; John Rogers's child, LYDIA.

Apr. 12th. Samuel Bill Junr's child, JOHN.

Apr. 19th. Patrick Robinson's child, WILLIAM; Jemima Dolliver's child, JEREMIAH.

May 3d. Lydia Waterhouse, was baptized, LYDIA; Samuel Richards's child, LOVE.

May 10th. Ann, daughter of John Tinker, was baptized, ANN; Henry Harris's child, GRACE.

May 17th. Keturah Waterhouse, Sarah Strickland, Lucy Dart, and Lois, a negro woman, servant to James Rogers Junr, were baptized, KETURAH, SARAH, LUCY, LOIS; William Hatch's child, DANIEL; Samuel Leach his child, ELIZABETH; Johanna wife of Joshua Bolles, Hannah daughter of William Harris, Hannah daughter of [name illegible], Hannah daughter of Jonathan Fox, Alithea and Ann daughters of Peter Chapman were baptized, JOHANNA, HANNAH, HANNAH, HANNAH, ALITHEA, ANN.

May 24th. James Camp's child, WILLIAM; John Wyer's child, JEREMIAH.

May 31st. George Chappel Junr was baptized, GEORGE; Jasper Star's child, JAMES; Silas Whipple's child, DANIEL.

June 7th. The widow Milleson Darrow and her daughter Mary Darrow and Grace Morgan wife of John Morgan Junr, were baptized, MILLESON, MARY, GRACE; John Morgan Junr his child, JOHN; Daniel Polley's child, DANIEL; Josiah Brooks's child, BENJAMIN; Mr. Hawkins's child, HANNAH.

June 14th. Joseph son of Joseph Bebe, Jonathan son of Joseph Chapel, Jonathan son of widow Darrow, Elijah son of John Smith, Thomas Fargo son of Elizabeth Bebe, Thomas son of Thomas Grant, Sarah Fargo daughter of Elizabeth Bebe, Lydia daughter of John Smith, were baptized, JOSEPH,

JONATHAN, JONATHAN, ELIJAH, THOMAS, THOMAS, SARAH, LYDIA; John Plombe's child, MARY; John Dart's child, MARY; Benjamin Bebe Junr his child, SARAH; John Harris had his children baptized, ELIZABETH, JOHANNA, GRACE; Jonathan Culver's child, EDWARD.

June 21st. Stephen, son of Comfort Chappel, Edward, son of John Tinker, Jedediah and Nehemiah, sons of ye widow Daniels, Samuel, son of Samuel Strickland, Peter, son of Thomas Strickland, Anthony and Jeremiah Whipple, Priscilla, wife of James Hambleton, Margaret, daughter of Thomas Strickland, Annie Lucretia, daughter of Samuel Strickland, Sarah, daughter of Thomas Williams, Margaret daughter of Thomas Chapel, were baptized, STEPHEN, EDWARD, JEDEDIAH, NEHEMIAH, SAMUEL, PETER, ANTHONY, JEREMIAH, PRISCILLA, MARGARET, ANNIE LUCRETIA, SARAH, MARGARET; John and Sarah Brooks had yr children baptized, JOHN, ISAAC, JABEZ, SARAH, ANN; Capt Joseph Coyt's child, LYDIA; Daniel Comstock Junr's child ELIZABETH; Benjamin Beebe Junr's children, MERCY, LUCY, BENJAMIN; Edward Tinker's child, LUCY.

June 28th. Robert Waterhouse was baptized, ROBERT; and his children, ROBERT, SARAH, SAMUEL, HANNAH, ELIZABETH; Elizabeth, daughter of Benjamin Bebee Junr was baptized, ELIZABETH; William, son of Timothy Lester was baptized, WILLIAM; Mary daughter of Jonathan Daton was baptized MARY; Samuel Chapman's child, BETHIAH; David and his wife Elleph Culver had yr children baptized, DAVID, GRACE, MARY, JOHN, JOSEPH; Hagar, wife of Dago, a servant of John Curtice, was baptized, HAGAR.

July 5th. Richard, son of Joseph Chapel, Mary, daughter of Wm Crocker, Mary, daughter of Ephraim Daton, baptized, RICHARD, MARY, MARY.

July 12th. Zaccheus and his wife Sarah Wheeler, Ruth Brown, and Jemima Rogers, and Beulah a negro free woman, were baptized, ZACCHEUS, SARAH, RUTH, JEMIMA, BEULAH; Zaccheus Wheeler's child, REBECKAH; Benjamin Bebee Junr his child, JANE.

508 LATER HISTORY OF THE FIRST CHURCH.

July 19th. Elizabeth, wife of Samuel Strickland, was baptized, ELIZABETH; Hanah Brooks wife of Comfort, was baptized HANNAH, and their child, NEHEMIAH; Timothy and Elizabeth Brooks had yr children baptized, TIMOTHY, GUY, ELIZABETH, AMY, JERUSHA; James Lamphire's child, SARAH; Joseph Harris's child, MARY.

July 26th. Grace Strickland, Mary Perkins, Margaret Holt, were baptized, GRACE, MARY, MARGARET; Grace Strickland's child, MARY; Clement and Mary Bebe had yr children baptized, AMY, ANNA; Mr. Brooks's children, NOAH, RUTH; Caleb More's child, DAVID; Comfort Brooks's children, WILLIAM, LUCRETIA.

Aug. 2d. Jerusha Grant was baptized, JERUSHA; Abel More's children, she joined our communion this day, ABEL, ELIZABETH, SIMON; the widow Hannah Daniels had her children baptized, PHEBE, TIMOTHY; Daniel Denison's child, PHEBE.

Aug. 9th. Abraham, a negro servant of Samuel Lattimore, was baptized, ABRAHAM.

Aug. 23d. Elizabeth, wife of William Morgan, was baptized, ELIZABETH, and her children, ESTHER, ELIZABETH, JONATHAN, ELIJAH; John Tinker Junr was baptized, JOHN, and his child, SARAH; Sarah, daughter of Nathaniel Daniels, was baptized, SARAH; Elleph, daughter of Comfort Chappel, was baptized, ELLEPH.

Aug. 30th. Gurdon Saltonstall's child, ROSEWELL; Elizabeth Chappel was baptized, ELIZABETH, and her children ZACCHEUS, ASA.

Sept. 6th. Elisheba daughter of Samuel Wright, a mulatto woman, was baptized, ELISHEBA.

Sept. 13th. Benjamin Beebe Junr his child REBECKAH; Richard Leach's child, WILLIAM; Thomas Butler Junr his child, LYDIA.

Sept. 27th. Amos Calkins's child, HANNAH; Ephraim Wheeler's child, SAMUEL; Nathaniel Etheridge's child, JAMES.

Oct. 4th. Anthony Whipple's child, ANTHONY.

- Oct. 11th. Jonathan Hambleton's child, AMOS.
Oct. 18th. Bedgood Bulfinch's child, JOHN; The widow Mary Manwaring's grandchild, VALENTINE.
Nov. 1st. John Hempstead's child, JOHN.
Nov. 8th. Robert Eams's child, JOSEPH.
Nov. 15th. James Cleland's child, THOMAS.
Nov. 22d. Jonathan Whipple's child, TITUS.
Dec. 6th. William Holt Junr's child, ELIZABETH.
Dec. 13th. Joseph Lathrop's child, JOSEPH; Daniel Collins's child, WILLIAM.
Dec. 20th. Titus Hurlbut's child, LYDIA; Jonathan Culver's child, JONATHAN; William Hancock's child SARAH.
Dec. 27th. John Prentis's child, SARAH; Daniel Star's child, DANIEL.
Jan. 10th, [1742 N. S.] Peter Lattimore's child, JOHN; Nathaniel Holt's child, PHEBE.
Jan. 24th. Nicholas Darrow's child, JAMES.
Jan. 26th. James Comstock's child, WILLIAM; Zaccheus Wheeler's child, LUCRETIA.
Feb. 3d. Charles Short's child, ELIZABETH.
Feb. 7th. David Gardiner's child, SAMUEL; Ivory Lucas's child, LUCY.
Feb. 21st. Samuel Green's child, ANN.
Feb. 28th. James Chapman's child, EDWARD; David Richards Junr's child, EDWARD.

1742.

- March 7th. William Douglass's child, ABIAH.
March 28th. John Tinker's child, JOHN; Nathaniel Beebe's child, JOHN.
April 18th. David Minard's child, STEPHEN; Christopher Stebbins's child, ANN; Samuel Beebe's child, ANN.
May 16th. Stephen Chappel's child, MARY; Joseph Calkins Junr his child, RUFUS.
May 23d. Jonathan and Elizabeth Marvel, had their children baptized, THOMAS, ABIGAIL, JOHN, HANNAH, WILLIAM.
May 30th. Jesse Minor's child, JANE.

510 LATER HISTORY OF THE FIRST CHURCH.

June 6th. Ebenezer Howard's child, JOHN.

June 13th. John Morgan Junr his children, GRACE, EDWARD, LUCY.

June 20th. Stephen Hempstead's child, STEPHEN.

June 27th. Stately Scranton's child, SARAH; Nathaniel Shaw's child, DANIEL; William Beckwith's child, EZEKIEL.

July 4th. Thomas Calkins's child, PEMBER; two negros were baptized, SAWNEY, MINGO.

July 18th. Joseph Calkins's child, ESTHER; Samuel Chapman Junr his child, REBECKAH.

July 25th. Anna, daughter of Roger Dart was baptized, ANNA.

Aug. 1st. Thomas Way's child, SARAH.

Aug. 8th. Samuel Bill Junr his child, MARY.

Aug. 15th. Jasper Daniels's children, JAMES, GRACE, ANN.

Aug. 22d. Joseph Hurlbut's child, WILLIAM.

Sept. 5th. Samuel Brooks's child, GEORGE.

Sept. 12th. David Culver's child, DANIEL.

Sept. 13th. Charles Acourt's child, JOHN.

Sept. 19th. John Colfax's child, ANN.

Oct. 10th. Anna, wife of Hill Chandley, was baptized, ANNA, and her children, RHODA, ANNA; William Crocker's child, FREEMAN.

Oct. 24th. Daniel Truman's child, DEBORAH.

Oct. 31st. Benjamin Uncas, sachem of ye Mohegan Indians and his son Benjamin with his wife Ann, also Lucy Uncas made profession of ye christian faith, and were baptized, BENJAMIN, BENJAMIN, ANN, LUCY; Benjamin Uncas his younger children, ESTHER, MERCY; Benjamin Uncas Junr his child, BENJAMIN.

Nov. 21st. Samuel Lattimore's child, MARY.

Dec. 5th. Daniel Coyt's child, WILLIAM.

Jan. 16th, [1743 N. S.] Gurdon Saltonstall's child, ELIZABETH; Joseph Waterhouse's child, KETURAH; Nathaniel Coyt's child, MARGARET.

1743.

March 6th. John Wheeler's child, LUCY.

March 20th. James Tilley's child, MARY; William Holt Junr his child, ELIZABETH.

March 23d. Jonathan Culver's child, JONATHAN.

April 10th. John Prentis's child, ANN; Joseph Coyt's child, ELIZABETH.

Apr. 17th. Richard Harris's child, JEREMIAH; James Camp's child, LOTTIE; Henry Harris's child, HENRY; Ephraim Wheeler's child, MARGARET.

May 1st. Charles Short's child, CHARLES; the widow Lee's child, SAMUEL; Elizabeth Garret, an Indian woman, a Mohegan, was baptized, ELIZABETH; Benjamin Uncas Junr's child, ANN; and his wife her child, MARY.

May 15th. Edward Tinker's child, EDWARD.

May 22d. Zaccheus Wheeler's child, ZACCHEUS.

May 29th. Thomas Atwel was baptized, THOMAS, and his son, THOMAS.

June 5th. Jeremiah Richards's child, STEPHEN.

June 12th. James Lamphire's child, MARY; Joseph Lathrop's child, JOHN; John Harris's child, JOHN.

June 19th. Joseph Harris's child, SARAH.

July 10th. Stephen and Patience Douglass had yr child baptized, STEPHEN; William Morgan's child, KATHERINE; Comfort Brooks's children, GRACE, THOMAS, JAMES, JOSHUA; Jasper Daniels's child, JEDIDIAH; Jemima Dolli-ver's child, FRANCIS.

July 17th. Samuel Leach's child, LUCRETIA.

July 24th. Clement Stebbins's child, ANN; Elizabeth wife of Jonathan Chapel, had her child baptized, PETER.

July 31st. Witherel Denison's child, SARAH.

Aug. 14th. William Hatch's child, JOSHUA; William Hancock's child, WILLIAM.

Aug. 21st. John Chapel's child, GRACE; Mary, wife of James Rogers her child, JEREMIAH.

Aug. 28th. Joseph Smith's child, ELIZABETH.

512 LATER HISTORY OF THE FIRST CHURCH.

Sept. 18th. John Wyer's child, SARAH; Clement Bebe's child, ELNATHAN.

Oct. 2d. Samuel Richards' child, WILLIAM; John Eams's children, BENAJAH, REBECKAH; Daniel Collins's child, HENRY.

Oct. 16th. David Gardiner's child, ELIZABETH; Caleb More's child, JONATHAN.

Oct. 23d. Jemima, wife of Richard Chapel, had her child baptized, MARTHA.

Oct. 30th. Daniel Denison's child, ANN.

Nov. 13th. Stephen Lee's child, JOHN.

Nov. 20th. Willm Manwaring's child, SARAH.

Nov. 27th. Samuel Green's child, SAMUEL; Caleb Douglass's child, RICHARD; John (son of William) Crocker's child, SILAS.

Dec. 13th. John Dart's child, JOHN.

Jan. 8th, [1744 N. S.] William Douglass's child, LUCY.

Feb. 19th. Jonathan Lattimore's child, BORADIL.

1744.

March 7. Silas Whipple's child, REBECKAH.

March 11th. James Chapman's child, LYDIA.

April 1st. Gurdon Saltonstall's child, MARY; Joseph Hurlbut's child, JOSEPH; Daniel Truman's child, ESTHER.

April 15th. Jesse Minor's child, LUCRETIA.

April 22d. John Rogers's child, ESTHER.

April 29th. David Culver's child, ELIZABETH; Stephen Chappel's child, EDWARD; John Tinker Junr's child, GRACE.

May 2d. John Brooks's child, ABIGAIL.

May 6th. John Prentis's child, ESTHER; Josiah Brooks's child, BATHSHUA.

May 13th. James Comstock's child, SARAH.

May 27th. Nathaniel Holt's child, THOMAS.

June 3d. Daniel Coyt's child, SARAH; Stephen Hempstead's child, PATIENCE; Nathaniel Bebee's child, GEORGE; Joshua More Junr's child, SUSANNA.

June 10th. Prudence wife of Roger Dart was baptized, PRUDENCE.

June 17th. Nicholas Darrow's child, MILLESON.

June 24th. John Crocker's child, ANDREW; William Holt Junr his child, BENJAMIN.

July 8th. Joshua Hempstead Junr his child JOSHUA.

July 25th. William Hatch's child, JOB.

Aug. 1st. Johanna, wife of Moses Fargo had her children baptized MOSES, ZACCHEUS, MARY; Benjamin Beebe Junr his child, JAMES.

Aug. 26th. Thomas Way's child, ABIGAIL; Richard Chapel's child, WILLIAM.

Sept. 2d. Daniel Star's child, ELIZABETH.

Sept. 16th. Miles More's child of Lyme, ELIZABETH; Mary wife of Isaac Fellows had her child baptized, MARY.

Sept. 30th. Samuel Bebee's child, HANNAH.

Oct. 14th. William Crocker's child, JONATHAN; Richard Coyt's child, MARTHA; Oliver Manwaring's child, MARY.

Oct. 28th. Zaccheus Wheeler's child, EDWARD.

Nov. 11th. David Richard's Junr his child, EDWARD.

Nov. 25th. James Tilly's child, JAMES.

Dec. 16th. Jonathan Culver's child, JONATHAN.

Jan. 13th, [1745 N. S.] Stephen Douglass's child, SPERRY.

Jan. 27. A child ELIZABETH.

Feb. 3d. Joseph Lathrop's child, MARY; John Harris's child, ANN; William Beckwith's child, MARY.

Feb. 6th. John Eam's child, ZEBULON; Jonathan Chapel's child, JOSEPH.

Feb. 17th. Nathaniel Coyt's child, SOLOMON.

Feb. 24th. Samuel Lattimore's child, LUCY.

1745.

March 24th. Joseph Waterhouse's child, JEREMIAH.

April 7th. Wm Atwater's child, LUCY.

May 1st. Robert Douglass's child [no name.]

May 5th. Widow Peniman's child, ELIZABETH; John Morgan Junr's child, GEORGE.

514 LATER HISTORY OF THE FIRST CHURCH.

May 12th. Samuel Talman's child, SAMUEL.

May 19th. Peter Lattimore's child, PICKET.

June 2d. Jeremiah Richards's child, MARY; Thomas Minor son of William's child, THOMAS; Samuel Leach's child, ESTHER; Henry Harris's child, ELIPHALET.

June 9th. Daniel Dishon's child, MOSES; Edward Tinker's child, EDWARD.

July 3d. Samuel Brooks's children [no names.]

July 14th. Joshua Hempstead Junr his child, EDWARD.

July 28th. William Morgan's child, PHILIP.

Aug. 4th. John Wheeler's child, SARAH.

Aug. 7th. William Hatch's child, PETER; Jonathan Whipple's child, NICHOLAS; Robert Eams's child, BENJAMIN.

Aug. 13th. At Mohegin Benjamin Uncas Junr his child, JOSIAH.

Aug. 25th. John Calder's child ENOS; James Chapman's child, REBECKAH.

Sept. 1st. Jasper Daniels's child, HANNAH.

Sept. 4th. Timothy Brooks (deceased) his children ICHABOD and DANIEL.

Sept. 15th. John Crocker's child, JOHN.

Sept. 22d. Titus Hurlbut's child, LUCRETIA.

Sept. 29th. Stately Scranton's child, THOMAS.

Oct. 13th. Isaac Fellows's child, ISAAC.

Oct. 27th. John Colfax's child, MARY; Josiah Brooks's child, ELLEPH.

Nov. 3d. The widow Mary Truman's child, JOHN.

Nov. 10th. William Hancock's child, THOMAS.

Nov. 24th. John Christopher's child, RICHARD; Pygan Adams's child, WILLIAM.

Dec. 8th. Samuel Richards's child, DANIEL-STILL.

Dec. 29th. Caleb Douglass's child, MARY.

Jan. 19th, [1746 N. S.] James Lamphire's child, MARY.

Feb. 2d. William Holt Junr his child, SARAH; Jesse Minor's child, LUCY.

Feb. 5th. Moses Fargo's child, ELIZABETH; Joshua More Junr's child, REBECKAH; Clement Bebee's child, SARAH.

Feb. 9th. Joseph Harris's child, REBECKAH.

Feb. 16th. Nathaniel Shaw's child, JOHN.

1746.

March 2d. Daniel Coyt's child, MEHETABEL; Daniel Truman's child, SARAH.

March 16th. John Rogers's child, MARTHA.

March 23d. William Douglass's child, SARAH.

March 30th. John Dart's child, RUTH.

Apr. 17th. Joshua More Junr's child, MARGARET.

May 11th. John Christopher's child, MARY.

May 18th. David Gardiner's child, MARY; Joseph Hurlbut's child, GEORGE.

May 25th. John Chapel Junr's child, JESSE.

June 15th. John Tinker Junr's child, SAMUEL.

June 29th. Daniel Denison's child, JAMES.

July 6th. Joseph Coyt's child, LUCY.

July 27th. Samuel Green's child, MARY.

Aug. 3d. Jeremiah Miller Junr his child, JOHN-STILL; Nathaniel Holt's child, MARY.

Aug. 6th. James Camp's child, ELIZABETH.

Aug. 10th. Thomas Way Junr's child THOMAS; Zaccheus Wheeler's child, EDWARD; Stephen Douglass's child, RICHARD.

Aug. 31st. Oliver Manwaring Junr's child, HANNAH.

Sept. 3d. Miles More's children, MARTHA, MARY.

Sept. 7th. Daniel Collins's child, LUCRETIA.

Sept. 14th. Stephen Hempstead's child, ELIZABETH.

Sept. 15th. Widow Merrills her child, PYGAN.

Sept. 21st. Widow Sarah Merrills her children, ALEXANDER, EDWARD.

Oct. 12th. Stephen Lee's child, JOHN BROWN.

Oct. 19th. Robert Sloan's child, MARY.

Oct. 26th. Samuel Talman's child, HANNAH.

Nov. 16th. William Manwaring's child, REBECKAH.

Dec. 7th. John Holt's child, JOHN.

Dec. 14th. John Prentis's child, JOHN.

516 LATER HISTORY OF THE FIRST CHURCH.

Jan. 11th, [1747 N. S.] Gurdon Saltonstall's child, RICHARD.

Feb. 22d. Samuel Bebe's child, SAMUEL.

1747.

March 4th. Nathan Douglass's child, EBENEZER.

March 8th. John Harris's child, DANIEL; Joshua Hempstead Junr's child, ROBERT.

April 1st. Clement Minor's child, WILLIAM.

Apr. 5th. Daniel Starr's child, WILLIAM; James Chapman's children, JOSEPH, MARY.

Apr. 12th. Edward Tinker's child, HANNAH.

Apr. 26th. James Douglass and his wife had yr child baptized, SUSANNA; John Douglass's child, JOHN.

May 10th. Samuel Leach's child, LUCY; Nicholas Darrow's child, ELIZABETH.

June 14th. Jonathan Chapel's child, PRUDENCE.

June 17th. William Hancock's child, SARAH.

June 21st. Samuel Talman's child, JAMES.

June 28th. Jeremiah Richards's child, ANN.

July 1st. Ben Bebe's child, JOHANNA; Silas Whipple's child, HANNAH; the widow Crocker's child, WILLIAM.

July 5th. William Holt Junr his child, STEPHEN.

July 26th. Titus Hurlbut's child, LUCRETIA.

Aug. 2d. Peter Lattimore's child, PICKET; Samuel Gardner's child, ABIGAIL; Jonathan Culver's child, SAMUEL.

Aug. 16th. Phebe Amsberry's child, WILLIAM.

Aug. 23d. Nathaniel Coyt's child, MARY.

Aug. 30th. Thomas Minor's child, GRACE.

Sept. 2d. Thom Butler's child, THOMAS.

Sept. 5th. Samuel Richards's child, MARY.

Sept. 13th. Pygan Adams's child, ALEXANDER PYGAN.

Sept. 20th. Joseph Lothrop's child, JOSEPH.

Sept. 27th. Nathaniel Shaw's child, WILLIAM.

Oct. 11th. John Morgan Junr his children, MARY, MARTHA; Isaac Fallows his child, WILLIAM.

Nov. 1st. Jeremiah Miller Junr his child, MARY.

Nov. 15th. Caleb Douglass's child, MARGARET.

Dec. 2d. Robert Douglass child MEHETABEL.

Jan. 10th, [1748 N. S.] John Christophers' child, PETER.

Jan. 24th. Sarah Birch was baptized, SARAH.

Jan. 31st. Jonathan Lattimore and his wife had yr child baptized, HANNAH; Joseph Harris's child, TEMPERANCE; Stephen Douglass's child, ELIJAH.

1748.

Apr. 3d. David Gardiner's child, DAVID.

Apr. 10th. Joseph Coyt's child, LUCRETIA; Samuel Lattimore's child, RICHARD; Jesse Minor's child, SUSANNA.

Apr. 17th. William Douglass's child, EUNICE; William Morgan's child, ENOCH.

Apr. 20th. At a lecture at Mohegin, Ben Uncas's child, ESTHER; Betty Garret's, alias Johnson's child, HANNAH.

May 8th. Samuel Bill's child, JOHN.

May 22d. John Dart's child, SUSANNA.

June 1st. Abel More's children, ABIGAIL, JOSEPH, JOHN, LYDIA; Moses Fargo's child, HANNAH; William Hatch's child, SUSANNA; Jasper Daniels's child, SARAH; Jabez Chapel's child, MARY; Richard Chapel's child, BETHIAH.

June 5th. John Colfax's child, WILLIAM.

June 19th. Daniel Comstock's children, DESIRE, CHRISTIAN; James Comstock's child, ELIZABETH.

June 26th. Nathaniel Holt's child, JAMES; John Rogers's child, JOHN; John Holt's child, KATHERINE.

July 24th. Jonathan Copp's child, JOHN.

Aug. 7th. John Wheeler's child, LYDIA.

Aug. 14th. Charles Short's child, JOSEPH.

Sept. 11th. William Beckwith's child, WILLIAM.

Oct. 9th. James Douglass's child, PHEBE.

Oct. 23d. Col. Gurdon Saltonstall's child, MARTHA.

Oct. 30th. Christopher Christophers' children, CHRISTOPHER, JOSEPH.

Nov. 20th. Daniel Truman's child, HENRY.

Dec. 4th. Samuel Talman's child, JOSEPH.

Dec. 11th. Joshua Hempstead Junr's child, SAMUEL; Man-

518 LATER HISTORY OF THE FIRST CHURCH.

asseh and his wife Lydia Leach, had yr child baptized, CLEMENT.

Jan. 22d, [1749 N. S.] Stephen Hempstead's child, WILLIAM; John Douglass's child, JOHN.

Feb. 1st. Oliver Manwaring Junior's child, BETTY.

Feb. 12th. Nicholas Hallam, and his wife Elizabeth Hallam, had yr child baptized, GRACE.

1749.

March 1st. Anthony Whipple's children, JOHN, JANE; Thomas Manwaring Junr's child, THOMAS.

March 19th. Joseph Hurlbut's child, ELIZABETH.

March 26th. Daniel Denison's child, ELIZABETH; James Tilly's child, JOHN.

Apr. 2d. John Harris's child, CHRISTOPHER.

Apr. 5th. Samuel Brooks' child, RICHARD.

April 9th. Samuel Richards's child, JEDIDIAH; Nathan Douglass's child, ANN; at a lecture at Mohegin, Joseph his child, ELIZABETH.

Apr. 23d. John Hawkins' and his wife had yr child baptized SARAH.

Ap. 30th. Pygan Adams's child, ANN; Samuel and Mary Morgan, yr child, was baptized, SAMUEL.

May 21st. Jeremiah Miller Junr's child, JEREMIAH.

June 7th. Moses Fargo's child, ELEANOR; Daniel Comstock's child, JEMIMA; Silas Whipple's child, JOSHUA; Jonathan Chapel's child, EBENEZER; Jabesh Chappel's child, TEMPERANCE; Mary Morgan's child, ELIZABETH.

July 23d. Samuel Leach's child, JOHN.

July 30th. George Chappel's child was baptized, MARY; Thomas Minor's child, SUSANNA; Samuel Gardiner's child, HANNAH; Josiah Brooks's child, ELIZABETH.

July 31st. George Richards Junr's child, GEORGE.

Sept. 10th. Jonathan Lattimore Junr's child, GEORGE; George Richards Junr's child, ESTHER.

Oct. 1st. Titus Hurlbut's child, JEREMIAH.

Oct. 15th. Nathaniel Beebe's child, PETER; Zaccheus

Wheeler's child, FREDERICK; Saml Beebe's child, ELIZABETH.

Oct. 29th. Saml Bill Junr's child, ELIZABETH.

Dec. 3d. John Coyt's child, DESIRE.

Dec. 24th. Samuel Green's child, MARGARET.

Dec. 31st. William Holt Junr's child, SARAH.

Jan. 7th, [1750 N. S.] Christopher Christophers' child, ELIZABETH.

Jan. 14th. Isaac Fellows's child, BYANTON.

Jan. 21st. John Christophers' child, LUCRETIA.

Feb. 4th. David Gardiner's child, ELIZABETH.

1750.

March 4th. Thomas Butler Junr's child, SARAH.

March 24th. Daniel Coyt's child, ESTHER.

March 25th. Col. Gurdon Saltonstall's child, HENRIETTA; Jonathan Culver's child, JEREMIAH; John Tinker Junr's child, ELIZABETH.

April 23d. At Mohegin Benjamin Uncas's child, ISAIAH; Moses Mosine, alias, Tonatio's child, MOSES.

April 29th. Charles Short's child, JOANNA.

May 20th. Samuel Talman's child, JOHN.

May 27th. Caleb Douglass's child, CALEB.

June 10th. Jeremiah Miller Junr's child, MARGARETA.

June 17th. George Colfax and wife had yr child baptized, SARAH.

June 23d. Thos Calkins's child, MARY.

June 25th. Mrs. Hancock's child, ANN.

July 4th. Robert Douglass's child, JOSEPH; James Douglass's child, JAMES; William Crocker's children, JONATHAN, ELIZABETH.

July 6th. Nathaniel Coyt's child, RICHARD.

July 22d. Nicholas Darrow's child, NICHOLAS.

Aug. 5th. William Douglass's child, RICHARD; David Richards Junr his child RHODA.

Aug. 12th. Samuel Douglass's child, MARY.

520 LATER HISTORY OF THE FIRST CHURCH.

Sept. 2d. Nicholas Hallam's child, EDWARD; Edward Tinker's child, JOHN.

Sept. 30th. Joseph Coyt's child, JOSEPH.

Oct. 7th. Joseph Harris's child, NATHANIEL; Phebe Amsberry's child, JOSHUA.

Oct. 14th. John Holt's child, SARAH.

Oct. 28th. Joshua More's child, JOSHUA; William More and his wife had yr child baptized, WILLIAM.

Nov. 4th. Daniel Star's child, ABIGAIL.

Nov. 25th. John Hawkins's child, BENJAMIN.

Dec. 2d. John Dart's child, REBECKAH.

Dec. 5th. Joshua More Junr's child, HANNAH; Daniel Eams's child, ELIZABETH.

Dec. 16th. John Douglass's child, ESTHER; Jesse Minor's child, ISAAC.

Jan. 6th, [1751 N. S.] John Rogers's child, ELIZABETH.

Jan. 20th. Nathaniel Holt's child, PETER.

Feb. 10th. William Holt Junior his child, ABIGAIL.

Feb. 24th. Samuel Leach's child, THOMAS; Joshua Hempstead's child, LYDIA.

1751.

March 17th. Joseph Waterhouse's child, DANIEL.

April 21st. Samuel Morgan's child, LUCRETIA.

April 28th. William Hatch's child, STEPHEN.

May 1st. Johanna Fargo's child, LUCRETIA.

May 5th. George Richards's child, KATHARINE; Jonathan Lattimore's child, BORADIL.

May 19th. James Harris his child, JAMES.

June 3d. At Mohegin Joseph Johnson's child in right of his wife Elizabeth Garrett, JOSEPH.

June 23d. Stephen Prentiss Junr and his wife had yr child baptized, LUCY.

July 3d. Samuel Brooks's child, STEPHEN.

July 7th. My grandchild, Pygan Adams's child, LYDIA.

July 14th. Titus Hurlbut's child, HANNAH; Zaccheus Wheeler's child, BRIDGET.

Aug. 7th. Ezekiel Daniels's children [no names].

Oct. 6th. Nathaniel Shaw's child, MARY; Stephen Hempstead's child, LUCY.

Oct. 13th. Oliver Manwaring Junr's child, LUCRETIA.

Oct. 20th. Capt. Daniel Coyt's child, DANIEL.

Oct. 27th. Amos Hallam and wife had yr child baptized, SARAH.

Nov. 3d. Samuel Bill Junr's child, DAVID; Nathan Douglass's child, HANNAH; Manasseh Leach's child, MANASSEH.

Jan. 19th, [1752 N. S.] Samuel Talman's child, [no name]; James Lamphire's child, [no name].

Feb. 9th. George Colfax's child, [name illegible]; Mr. Fellows' child of Boston, ANDREW.

1752.

March 8th. Col. Gurdon Saltonstall's child, GILBERT; James French's child, of Boston, SAMUEL.

March 22d. Isaac Fellows' child, THOMAS.

April 20th. Joseph Hurlbut's child, ANN.

May 6th. John Morgan Junr his twins ISAAC, REBECKAH.

May 10th. James Comstock's child, JAMES.

June 7th. William More's child, MARY; John Tinker Junr's child, JOSEPH.

June 14th. Nicholas Darrow's child, ELIZABETH; Samuel Bebee's child, RHODA.

July 1st. Robert Douglass's child, DANIEL; Daniel Eams's child ANNA.

July 9th. Nathaniel Coyt's twins, SAMUEL, WILLIAM.

July 19th. Joseph Coyt's child, THOMAS.

Aug. 16th. Jeremiah Miller Junr his child, ANN.

Sept. 13th, O. S. John Coyt's child, JOHN; Jonathan Colver's child, CHRISTOPHER.

Oct. 4th, O. S. William Douglass's child, LYDIA; Nicholas Hallam's child, JOHN; Thomas Manwaring Junr's child, SARAH; John Wheeler's child, ELIZABETH.

Oct. 18th, O. S. Thomas Butler Junr's child, WALTER.

Oct. 25th, O. S. John Rogers's child, LYDIA.

Nov. 22d, O. S. Nathaniel Holt's child, PETER.

Dec. 13th, O. S. Pygan Adams's child, ELIZABETH.

522 LATER HISTORY OF THE FIRST CHURCH.

1753.

March 4th. Amos Hallam's child, AMOS.

April 8th. Christopher Christophers' child, JONATHAN.

April 15th. John Douglass's child, GRACE.

April 22d. David Gardiner's child, JOSEPH; John Hawkins's child, DEBORAH.

May 20th. George Hendry's child, THOMAS.

June 3d. Jonathan Lattimore Junr's child, JONATHAN; George Richards's child, ESTHER; John Dart's child, BETHIAH; John Minor's child, EUNICE.

June 24th. Jasper Daniels' child, PHEBE.

July 6th. James and Jane Harpin, had yr child baptized, being sick, JOHANNA.

Aug. 6th. Bryan Palms' child, JANNET.

Aug. 13th. William Hatch's child, JOSEPH.

Aug. 20th. Zaccheus Wheeler's child, GUY.

Sept. 9th. William Morgan's child, BRIDGET.

THE REV. MR. ADAMS DIED OCT. 4TH, 1753, AFTER WHICH THE FOLLOWING CHILDREN WERE BAPTIZED.

Oct. 28th. By the Rev. Mr. Jewit [of North Parish, now Montville]; George Colfax's child, EBENEZER; Joseph Waterhouse's child, SARAH; Nathan Douglass's child, DEBORAH.

1754.

Feb. 3d. By the Rev. Mr. Cleveland [of Haddam], Bryant Palmes' child, JOSEPH.

March 17th. William Holt's Jun. child, SAMUEL.

April 21st. By the Rev. Mr. Ellis [of Franklin], Stephen Prentis's child, HANNAH.

April 28th. By Rev. Mr. Cleveland, Samuel Morgan's child, MARGARET.

May 12th. By the Rev. Mr. Lord [of Norwich] Stephen Hempstead's child, STEPHEN; Isaac Fellows's child, JOSEPH.

Aug. 4th. By the Rev. Mr. Johnson [of Old Lyme] Gurdon Saltonstall's child, SARAH.

Nov. 25th. By the Rev. Mr. Jewit, Joseph Coit's child, DANIEL LATHROP; Samuel Tallman's child, ELIZABETH.

1755.

Feb. 23d. By the Rev. Mr. Beckwith [of Hamburg in Lyme], Nicholas Hallam's child, [no name]; Amos Hallam's child, [no name].

Mar 2d. By the Rev. Mr. Johnson, Joseph Harris's child, LYDIA.

June 8th. By the Rev. Mr. Jewit, Zaccheus Wheeler's child, SARAH; James Thompson's child, ELIZABETH.

Aug. 18th. By the Rev. Mr. Griswold [of East Lyme], Jesse Miner's child, AMOS.

Oct. 5th. By the Rev. Mr. Throop [of Bozrah] John Coit's child MEHETABEL; George Richard's child, GEORGE; George Colfax's child, LUCY; Thomas Butler's Junr child, DANIEL; Nathanael Coit's child, KATHERINE; Joseph Hurlbut's child, GEORGE; Nathan Douglass's child [no name].

1756.

Feb. 22d. By the Rev. Mr. Johnson, Oliver Manwaring's child, OLIVER; Samuel Bill's child, DANIEL; John Hawkins's child, MARY; Samuel Beebe's 2d child, BETHIAH.

Oct. By the Rev. Mr. Jewit, Joseph Coit's child, JERUSHA.

1757.

Apr. 3d. By the Rev. Mr. Estabrooks, [of East Haddam] Thomas Fosdick's child, CLEMENT; Charles Bulkeley's child, JONATHAN; Nicholas Hallam's child, ROBERT; Amos Hallam's child, LYDIA; Isaac Fellows's child, ELIZABETH; George Colfax's child, WILLIAM; Jeremiah Miller's child, KATHERINE.

July 24th. By the Rev. Mr. Lord [of Norwich] Pygan Adams's child, LYDIA; John Dart's child, CALEB; William Holt's child, DAVID; John Rogers's child, ELIZABETH; James Thompson's child, JOHN.

VI. BAPTISMS OF REV. MATHER BYLES.

1757.

Nov. 20. THOMAS, of David and Elisabeth Gardiner; JOHN, of George and Katherine Richards; PHEBE, of James and Sarah Douglass; AMOS, of Sarah Butler.

December 4. NATHAN, of Nathan Douglass.

524 LATER HISTORY OF THE FIRST CHURCH.

1758.

January 15. ABIGAIL, of Stephen and Sarah Hempstead.

February 12. DANIEL, of Nathaniel and Elisabeth Waterhouse.

February 26. ELISABETH, of Jeremiah and Margaretta Miller; HANNAH, of Margaret Church, of Groton; SARAH SIMMONS, A,¹ JANE CHAPMAN, A; KATHERINE CHAPMAN, A.

March 5. THOMAS, of Mary Hubbard.

March 12. SARAH, of Samuel and Sarah Simmons.

March 16. EUNICE MASON, A; JOHN of John and Deborah Hawkins.

March 26. SAMUEL, of Thomas and Grace Fosdyke; JONATHAN, of George and Lucy Colfax.

April 9. NEHEMIAH, of Nehemiah and Mary Rogers.

April 16. RUFUS, of Jesse and Jane Minor.

April 18. PHEBE, of Grace Morgan; JABEZ and PETER of Jabez and Ann Chappell.

April 23. DANIEL and SAMUEL, of Daniel Whittemore.

April 30. JOHN, of Lucretia Casterer.

May 14. By the Rev. Mr. Lord, John Douglass's child, DAVID.

June 11. JOHN, THOMAS, JUDAH-PADUCK, REBECCA, ROSAMOND, ALICE, JEDUTHAN, ALDEN, of Thomas and Rebecca Spooner.

June 18. REUBEN MINOR, A.

August 6. SAMUEL and ABIGAIL, of Johanna Strickland.

August 20. ESTHER and ABIGAIL, of David and Elleph Culver; DEBORAH, of Samuel and Mary Morgan.

September 8. EDWARD, of Charles and Ann Bulkley.

September 19. MARY, and HANNAH, of Walter Butler; HANNAH and ELISABETH, of Comfort and Hannah Brooks; SAMUEL, of John and Elisabeth Tinker; ANNA and DAVID, of Mary Brooks.

October 1. ANNA, NATHANIEL, SAMUEL BOOTH, and

¹A through this pastorate signifies adults.

DANIEL, of Nathaniel and Hannah Hempstead; RICHARD of Sarah Holt.

October 8. JOSHUA, of Joshua Coit; ELISABETH, of Amos and Sarah Hallam; CHAPMAN, of Samuel and Sarah Simmons.

October 15. SAMUEL, of Samuel and Abigail Gardiner.

November 5. GEORGE, LEMUEL, DAVID, NATHANIEL, GUY, of Love Rogers.

November 12. JOSEPH and MARY, of Joseph and Mary Dishon.

November 19. DANIEL WETHERELL, of Esther Sandiforth.

1759.

February 25, ELISABETH, of Joseph and Rachel Copp.

March 4. SUSANNA and MEHETABEL, of Jedediah and Sarah Brown.

April 8. JANET, of John and Elisabeth Mitchell.

April 22. ELISABETH, of Mary Fellows; MARY of Alexander and Hannah Merrill.

May 20. ELISABETH, of Nicholas and Elisabeth Hallam.

June 17. LYDIA, of Manasseh and Lydia Leach.

July 8. ELISABETH, of Nathan Douglass; ANNA, of Stephen and Anna Prentiss; CHRISTOPHER, of Jedediah and Sarah Brown.

July 15. CHARLES, of Jonathan and Lucretia Lattimore.

July 29. LYDIA and GRACE, of Robert Waterhous; GRACE, of Thomas and Grace Fosdyke.

Aug. 5. RACHEL, of James Thompson of Groton.

August 19. ELISABETH, of Zaccheus and Sarah Wheeler; LUCY, of John and Deborah Hawkins; WILLIAM and MARGARET, of William and Mary Douglass.

September 2. LEMUEL, of Cyprian and Elisabeth Waterman.

September 23. ELISABETH, of Thomas and Abigail Coit.

September 30. David, of David Allen; JOSEPH of Margaret Church; BENJAMIN, of Thomas Lee of Lyme.

November 6. MARGARET and LUCY, of Grace Daniels;

526 LATER HISTORY OF THE FIRST CHURCH.

CHRISTIAN, ELISABETH, JONATHAN, BETHIAH, MARTHA, of Jonathan and Elisabeth Chapel; SOLOMON, of James and Sarah Douglass; THOMAS, TIMOTHY, REBECCA, of Joanna Fargo; JONATHAN, of Nathaniel and Elisabeth Waterhous; CALEB, of Edward and Sarah Raymond.

November 11. LYDIA, of Lydia Manwaring.

1760.

January 27. JOHN, of John and Martha Rogers.

March 2. REBECCA SPOONER, A.

March 16. MEHETABEL, A, a negro servant of Gurdon Saltonstall.

April 6. MARTHA, of Mary Hubbard; FRANCES, of Thomas and Rebecca Spooner.

April 13. WORTHINGTON, of Sarah Ely of Saybrook.

April 19. SAMUEL, of Sarah Butler.

April 20. HANNAH, of John and Ruth Dart.

April 27. ELISABETH, of Nathaniel and Lydia Beebe.

June 1. ELISABETH, of Charles and Ann Bulkley; ANN, of George and Lucy Colfax.

June 8. CALEB, and SAMUEL, of William and Mary Douglass; SARAH, of Samuel and Sarah Beldin.

July 6. JOSEPH, of Joseph and Rachel Copp.

July 27. JOHN, of Elisabeth Chapman.

August 10. SAMUEL, of Samuel and Sarah Simmons; PATIENCE CLAY, A; STEPHEN, LYDIA, JOHN ALLEN of Stephen and Patience Clay; RICHARD of Richard and Esther Chapman.

August 24. SARAH, of Alexander and Hannah Merrill; PHEBE STRICKLAND, A.

August 31. At the fifth society in Norwich THEOPHILUS, SAMUEL, HIRAM, of Theophilus and Lois Huntington.

September 7. JOSEPH, of Joseph and Mary Dishon.

October 5. CHRISTOPHER, JOHN, SILAS, of Jedediah and Prudence Darrow; LEBBEUS, of Cyprian and Elisabeth Waterman.

October 12. JOSHUA, of John and Esther Douglass.

November 2. JAMES, KATHERINE, SARAH, LYDIA, of Sarah Butler.

November 9. JOHN, JAMES, of John and Elisabeth Mitchell.

November 16. RICHARD, of Jesse and Jane Minor; JOHN, of Nathanael and Love Coit.

November 23. MARY of Amos and Sarah Hallam.

1761.

January 25. THOMAS, of Pygan Adams.

March 1. ROBERT of Jonathan and Lucretia Lattimore; JOHN, of Nathaniel and Esther Plombe.

April 26. DANIEL, of Richard and Esther Chapman.

June 21. LODOWICK, of Margaret Church; LUCRETIA, of Mary Fellows.

July 5. DANIEL, of Mary Macounlif.

July 26. ELISABETH, of Turner and Rebecca Minor.

August 6. At a lecture at Joshua More's CALEB, EBENEZER, of Joshua More; ELISABETH, of Edward and Sarah Raymond; BENJAMIN, of Clement Beebe.

August 30. JAMES, of James Thompson; ABIGAIL, of Thomas Coit.

September 20. STEPHEN, of Stephen Chappel; JEDIDIAH, of Jedidiah and Prudence Darrow.

September 27. JOSEPH, of John Crocker.

October 25. JOSEPH, of William and Elisabeth Morgan; ABIGAIL, of Jonathan and Elisabeth Chapel.

November 8. PHEBE, of Stephen and Anna Prentiss, MARGARET, of Samuel and Sarah Beldin.

November 15. HANNAH, of Nathanael and Hannah Hempstead.

November 22. JEREMIAH, of Nathanael and Katherine Thorp; TURNER MATHER, of Turner and Rebecca Minor.

November 29. ANN, of John and Deborah Hawkins.

1762.

January 17. GEORGE, of Nicholas and Elisabeth Hallam.

April 4. BENJAMIN, of John and Ruth Dart; IVORY, of

528 LATER HISTORY OF THE FIRST CHURCH.

William and Mary Douglass; DAVID, of Ebenezer and Elisabeth Dart.

April 11. JOHN GOUBE, of Samuel and Sarah Simmons.

April 25. WILLIAM, of Nathanael and Love Coit; LYDIA of John Crocker.

May 30. At the second society in Roxbury, EBENEZER, of Ebenezer and Mary Scott.

June 6. JOHN, of Richard and Anna Law.

June 20. MARY, of Stephen and Patience Clay; ELISHA, of Cyprian and Elisabeth Waterman; GIDEON, of Elisabeth Chapman.

June 27. ETHELINDA, of Sarah Ely; ESTHER, of Manasseh and Lydia Leach; MARY, of Joseph and Mary Dishon.

July 4. ROBERT, of George and Lucy Colfax; LUCRETIA, of Mary Hubbard; MARY, of Joshua and Prudence Spicer of Norwich.

August 1. RACHEL, of Joseph and Rachel Copp.

September 26. At the first society in Groton, RACHEL, of Ebenezer Perkins.

October 3. SARAH, of James and Sarah Douglass.

October 31. REBECCA, of Mather and Rebecca Byles; JEREMIAH, ELISABETH, JAMES, of Sarah Chapman.

November 21. JEDIDIAH, of Jedidiah and Sarah Brown.

December 19. ROBERT of Robert and Lydia Lattimore.

1763.

February 27. NICHOLAS, of Jonathan and Lucretia Lattimore.

March 13. RICHARD, of Richard and Anna Law.

March 20. MEHETABEL, of Samuel and Sarah Beldin.

March 27. SAMUEL, of Samuel and Elisabeth Lattimore.

April 3. GURDON JASON, of Jeremiah and Margaretta Miller.

April 24. SUSANNA, of Turner and Rebecca Minor.

May 15. CALEB DOUGLASS, of Gideon and Rebecca Stacy.

May 29. ELIJAH, of John and Esther Douglass.

- June 19. WILLIAM SALMON, of John Rogers.
 June 26. NICHOLAS, of Mary Darrow.
 July 17. ISAAC, of Lydia Manwaring.
 July 24. LYDIA JOHNSON, A; BENJAMIN of Nathaniel and Love Coit; WILLIAM, of Thomas and Lydia Johnson.
 July 31. JOHN, of Anne Lattimore; WILLIAM, of Lucretia Lattimore; KATHERINE, of Nathaniel and Katherine Thorp.
 September 11. FLORA, a young negro servant of Pygan Adams upon his account.
 November 13. TIMOTHY, of Timothy and Rebecca Green.
 December 4. JOHN, of George and Lucy Colfax; ELISABETH, of John and Elisabeth Mitchell.

1764.

- January 1. BORADIL, of Nicholas and Elisabeth Hallam.
 January 22. MARY, of William and Mary Douglass.
 February 12. MARGARET, of Margaret Church.
 March 4. SARAH, of Sarah Stubbins; [in a separate list of those baptized by him Mr. Byles gives this as SARAH MINER, which is probably correct, and not Sarah Stubbins]; LUCY, CLEMENT, SAMUEL, of John and Sarah Stubbins.
 April 1. STEPHEN, of Sarah Butler; REBECCA, of Winthrop Saltonstall.
 April 8. MATHER, of Mather and Rebecca Byles; HAL-LAM, of Nathaniel and Hannah Hempstead; JANE, of James Thompson; ELISABETH of Sarah Ely.
 May 6. RUSSEL, of Mary Hubbard.
 May 13. SARAH, of Jonathan and Elisabeth Chapel.
 May 20. GRACE, of Manasseh and Lydia Leach.
 June 10. SARAH, of Henry and Sarah Latimer.
 June 17. JOHN, of Joseph and Mary Dishon; HANNAH, of Mary Fellows.
 July 8. STEPHEN, of Stephen and Anna Prentiss.
 August 26. JOHN, of John and Sarah Stubbins.
 September 16. MALSOR, of John Crocker.
 September 30. SARAH, of Nathanael Waterhous.
 October 7. RICHARD, of Richard and Mary Dishon; PETER BENJAMIN, and MARY, of Mary Dishon; [this should be

530 LATER HISTORY OF THE FIRST CHURCH.

MARY HARRIS not DISHON, as Harris is the patronymic given both these children in Mr. Byles' separate list]; JOHN, of Samuel and Elisabeth Lattimer.

October 29. HANNAH, of Jonathan and Jane Crocker.

November 4. GEORGE, ASA, ELISABETH, of Phebe Holt; BRIDGET of Samuel and Mary Morgan.

November 11. MARY, of Jonathan and Jane Crocker.

November 18. SARAH, of Jedidiah and Sarah Brown.

November 25. LYDIA, of Thomas and Lydia Johnson; EDWARD, of Richard and Esther Chapman.

December 2. DOUGLASS, of Elisabeth Chapman.

December 9. EBENEZER, ELISABETH, LUCRETIA, CHRISTOPHER, of Ebenezer, and Joanna Holt.

December 30. RUSSEL, of Nathanael and Love Coit.

1765.

January 13. GRISWOLD, of Jonathan and Lucretia Latimer; SAMUEL, of Samuel and Sarah Beldin; STEPHEN, of Stephen and Patience Clay.

January 20. ELIZABETH MORGAN, A; BENJAMIN, of Gideon and Rebecca Stacy.

March 17. JONATHAN, of Richard and Anna Law; MARY, of Nathan Douglass.

April 14. TURNER, of Turner and Rebecca Miner; MARY, of John Gardiner.

May 26. THOMAS CLARK, of Timothy and Rebecca Green.

June 23. ELISABETH, of Lydia Manwaring.

July 7. GURDON, of Winthrop Saltonstall.

August 4. WALTER, of Mather and Rebecca Byles.

September 1. JOSEPH, DANIEL, GEORGE, SAMUEL, of Green Plumb.

September 29. HENRY, of Henry and Sarah Latimer.

November 10. JONATHAN, of William and Mary Douglass.

November 17. STEPHEN of John and Esther Douglass; LUCY, of Jonathan and Jane Crocker.

November 24. SAMUEL, ANN, THOMAS of Thomas and Katherine Dennison.

December 1. JOHN, of Samuel and Elisabeth Latimer.

December 8. DANIEL, of Daniel and Lucy Star.

December 15. MARY, of George and Lucy Colfax.

December 29. KATHERINE GREEN, A.

1766.

February 28. ELISABETH, of Elisabeth Hern, of Stonington.

March 9. EPHRAIM, of Ephraim Leach; PAIN of Hannah Leach, [the name given the child in Mr. Byles's separate list is, Pain Kinyon]; JAMES, HANNAH, of Ephraim and Hannah Leach; ELISABETH, of Roswel Saltonstall.

March 23. DYAR, of Sarah Harris.

April 6. ELEAZER, MARY, of Lucy Gaylord.

April 27. MARTHA, of Mary Hubbard.

May 11. MARY, of Thomas and Mary Hempstead.

June 15. ELISABETH, of Thomas and Katherine Dennison.

June 22. MOSES, of Joseph and Mary Dishon; NATHANAEL, of Samuel and Sarah Beldin.

July 1. HANNAH, of Ebenezer and Joanna Holt.

July 6. ANN, of James Thompson.

July 13. REBECCA, of Turner and Rebecca Miner.

July 27. JOSEPH, of Jonathan and Lucretia Latimer.

August 17. DAVID, of Stephen and Anna Prentiss; NATHANAEL, of Nathanael and Katherine Thorp.

August 24. LUCRETIA, of Nicholas and Elisabeth Hallam.

August 31. RICHARD, of Lydia Beebe.

September 14. ESTHER, of Jonathan and Elisabeth Chapel.

September 21. LOVE, of Nathanael and Love Coit.

September 28. GRACE, of George and Elisabeth Douglass.

November 2. ELISABETH, of Henry and Sarah Latimer.

November 9. ANN, of Gideon and Rebecca Stacy.

November 16. CHRISTOPHER, of Richard and Mary Dishon; ELISABETH, of Samuel and Sarah Simmons.

1767.

February 8. BENJAMIN, of Richard and Anna Law.

532 LATER HISTORY OF THE FIRST CHURCH.

March 1. ICHABOD, of Jedidiah and Sarah Brown.

March 15. EUNICE, of Daniel and Lucy Star.

March 22. LUCY CHAPMAN A.; MARY WANTON, of Winthrop Saltonstall; RUSSEL, of Nathan Douglass.

April 5. THOMAS, of Thomas and Mary Coit; MARY, of Elisabeth Hern; SARAH, of John Gardiner.

May 3. REBECCA, of Thomas and Lydia Johnson; HANNAH, of Lydia Beebe.

May 10. ANNA, and ELIZABETH, of Mather and Rebecca Byles.

May 24. GILES of Nathanael and Hannah Hempsted.

May 31. SARAH, of Mary Fellows.

June 7. MARY, of Sarah Harris.

June 21. At the second society in New London, LEBBEUS, of Thankful Baker; by the Rev. Mr. Throop, Samuel Morgan's child, LYDIA.

July 12. JOSEPH, of John and Sarah Stubbiens.

July 19. DANIEL, and MARY, of Daniel and Mary Holt.

July 26. WILLIAM, of Samuel and Sarah Simmons.

August 2. SARAH, of Thomas and Mary Hempsted.

August 23. HANNAH, of Dudley and Frances Saltonstall.

October 18. DANIEL, of Manasseh and Lydia Leach.

October 25. SARAH, of William and Mary Douglass.

November 1. ISAIAH, of Green Plumb.

December 6. SAMUEL, of Stephen and Patience Clay.

December 27. RICHARD ROSWEL, of Roswel Saltonstall.

1768.

January 10. MARY, of Nathan and Elisabeth Bailey in communion with the first church in Groton, but admitted to this church after Mr. Byles left; WILLIAM, of David and Martha Manwaring.

January 18. ELISABETH HACKLEY, and THOMAS, of Cyprian and Elisabeth Waterman; LUCY, of Isaac Chapel; MARY, of Isaac and Mary Chapel.

January 31. EZRA, of Pember and Abigail Calkins.

February 7. REBECCA, of Ebenezer and Joanna Holt.

February 14. LUCRETIA, of Turner and Rebecca Minor.

March 6. SAMUEL, of Timothy and Rebecca Green; ELISABETH, of George and Elisabeth Douglass.

March 13. DAVID, of Jonathan and Jane Crocker.

March 20. SUSANNA, of Mary Hubbard.

March 27. RICHARD, and ISAAC, of Anna Stubbiens.

April 3. SAMUEL, of James Thompson.

April 10. NATHANAEL, of Jonathan and Lucretia Latimer.

April 12, 1768. The Revd Mr. Byles Dismist himself from the Church and Congregation.

During the interim between Mr. Byles and Mr. Woodbridge the following were baptized by visiting clergymen.

May 8. The Rev. Mr. Throop of Norwich baptized SAMUEL, of Samuel and Sarah Beldin; COMSTOCK, of Jonathan and Mrs. Chapell, and a son of Capt. John Douglass, whose name is not given.

October 23. Revd Joseph Fish of Stonington baptized the following, Richard Law Esq. his child ANNE; Joseph Deshon's child, JOANNA; James Butler's child, GRACE; James Douglass his child, SYLVANUS; Jedediah Brown's child, DAVID; Samuel and Elisabeth Harris's child, WILLIAM; Daniel Holt's child, LUCY; Isaac Chapel's child, RUTH.

1769.

April 2. The Revd Mr. Benjamin Throop of Norwich baptized the following children, viz., Nathan Douglass's child, CHARLES; Richard Deshon's child, SUSANNAH; Samuel Latimore Junr his child, GEORGE GREY; Thomas Hempsted's child, JAMES; John Gardiner's child, MARY; David Manwaring's child, REBECCA; Pember Calkins's child, JOHN.

VII. BAPTISMS BY EPHRAIM WOODBRIDGE.

1769.

October 15. DAVID, of Thomas and Mary Coit; LUCY, of Daniel and Lucy Star.

November 5. CHRISTOPHER, of Henry and Sarah Latimer; REBECCA, of Gideon and Rebecca Star.

534 LATER HISTORY OF THE FIRST CHURCH.

November 19. FRANCES, of Dudley and Frances Saltonstall; WILLIAM, of Ebenezer and Joanna Holt.

December 4. LUCY, of Thomas and Sarah Harris.

1770.

January 15. DANIEL, of Samuel and Sarah Belding; Roswell, of Roswell and Elizabeth Saltonstall.

January 22. ANNE DUDLEY, of Winthrop and Anne Saltonstall.

January 24. MARY, of Hannah and Ephraim Leech; MARY, and RICHARD, of Elizabeth Sherman.

January 28. A CHILD, of George and Elizabeth Douglass.

February 11. ELIZABETH and JOHN, of Elizabeth Shapley.

April 1. GEORGE, of John and Elizabeth Chapman.

April 8. GILES, of Nathan Bailey.

May 13. HANNAH, of Nathaniel Thorp.

June 14. LYDIA, JOHN, DANIEL, JEREMIAH, of Rebecca Williams.

June 17. SILAS, of Pemberton Calkins.

July 22. HANNAH, of Stephen and Anna Prentiss.

July 29. HANNAH, of Thomas and Mary Hempsted.

August 19. DANIEL, of William Douglass Junr.

November 20. LUCRETIA, of Jedediah and Sarah Brown.

December 2. JOHN PRENTICE, of Richard and Mary Deshon.

December 9. SUSANNAH, of Isaack and Mary Chapil.

December 16. DUDLEY, of Dudley and Frances Saltonstall; SARAH, of Daniel and Mary Holt.

December 30. WILLIAM, of Patrick Roberson.

January 6. SAMUEL, of Samuel and Elizabeth Latimer; HANNAH, of David and Martha Manwaring.

March 24. WINTHROP, of Winthrop Saltonstall.

April 28. LUCRETIA, of Lucretia Saltonstall.

August 18. THOMAS, of Nathan and Anne Douglass; JOHN, of Daniel and Lucy Star; JONATHAN, of Thomas and Mary Colt; LYDIA, of Henry and Sarah Latimour.

September 1. EZEKIEL, of Nathl and Catherine Thorp.

1771.

September 15. WILLIAM, of Timothy and Rebecca Green;
WILLIAM, of Ebenezer and Joanna Holt.

October 8. JOHN, of John and Anne Dyar; STAR, of
Thomas and Katherine Denison.

November 10. NATHANIEL SHAW of Ephraim and Mary
Woodbridge.

November 17. EUNICE, of George and Elizabeth Douglass.

1772.

January 12. MARY, of Samuel and Sarah Belding.

April 5. CATHERINE, of Thomas and Mary Hempsted.

May 10. A CHILD of Pember and Abigail Calkins.

May 31. NICHOLAS of Stephen and Sarah Chappil.

June 8. THOMAS BRATTLE of Dudley and Frances Salton-
stall.

July. REBECCA, JONATHAN, of Jonathan and Jane
Crocker; LYDIA, of Stephen and Sarah Chappel; JOSHUA,
ROBERT, EDWARD, of Edward and Sarah Raimond; SARAH,
of Richard and Anne Law.

August 1. PETER, of Richard and Mary Deshon.

August 8. ABIGAIL, of Roswel Saltonstall.

August 22. JOSIAH, of William and Mary Douglass.

September. ZIPPORAH, of Cyprian and Elizabeth Water-
man; A CHILD, of Isaack and Mary Chapil.

December. EPHRAIM, of Jedediah and Sarah Brown.

1773.

July 25. JEHIEL, of Stephen Miner.

August 15. LUCRETIA, of Ephraim and Mary Woodbridge.

August 22. LUCY, of George Douglass.

September 20. RICHARD, of Samuel and Sarah Belding;
CATHERINE, of Thomas and Katherine Denison.

October 17. PIERPONT, of Daniel and Mary Holt.

November 13. WILLIAM, of Pember and Abigail Caulkins.

1774.

February 14. CHARLES, of Stephen and Sarah Chappel.

536 LATER HISTORY OF THE FIRST CHURCH.

March 27. EUNICE, of Richard and Anne Law.

April. ELIZABETH, of Daniel and Lucy Starr.

June 12. MARTHA, of David and Martha Manwaring, by Mr. Throop.

September 4. AZARIAH, of D. Beebe.

October 19. RICHARD, of William and Mary Douglass.

October 24. SARAH, HANNAH, of Edward and Sarah Raimond.

October 30. LUCY, of Richard and Mary Deshon.

November 20. EDMUND, of Elizabeth Chapman.

1775.

January 1. KATHERINE, of Ebenezer and Joanna Holt.

January 15. SARAH, of Ephraim and Mary Woodbridge.

February 13. ELIZABETH, SARAH, of T. and Mary Deshon.

February 19. PHEBE, of Samuel Parsons.

March 1. REBECCA, of Jedediah and Sarah Brown.

April 9. JOHN, SARAH, HENERY, of Susanna Owen.

April 30. WILLIAM, of Rebecca Rynd.

May 7. ESTHER, WILLIAM, HANNAH, DESIRE, JOHN, DAVID, of Susanna Hall.

May 8. EZEKIEL, of Cyprian and Elizabeth Waterman; JOSHUA, of Isaack and Mary Chappil.

June 25. ELIZABETH of Pember and Abigail Calkins, baptized by Mr. Grover.

September 24. ABIAH, of George and Elizabeth Douglass; Daniel Starr's child, RICHARD.

October 8. Patrick Roberson's child SAMUEL; Samuel Bel-den's child ESTHER.

November 5. Stephen Miner's child, UNICE.

November 19. Henry Latimer's child, MARY.

1776.

March 17. Thomas Coit's child, CHARLES.

March 31. Green Plumb's child, MARGARET.

September 6. Mr. Woodbridge died. The following are baptisms during the vacancy.

1777.

June 8th. Thomas Hempstead's child, LUCRETIA; George Douglass's child, LYDIA; Pember Calkins's child, WILLIAM; Richard Deshon's child, SARAH; Samuel Belden's child, SARAH; Timothy Green's child, ELIZABETH.

September 14th. Stephen Prentiss's child, SARAH; Henry Latimer's child, DAVID; Joshua Bradley's child, SALLY; David Manwaring's child, GURDON; Daniel Star's child, ELIZABETH; Isaac Chapel's child, REBECCA.

1780.

September 13th. Lucy Star's child, JAMES NICHOLSON; George Douglass's child, EMILIA.

1781.

April 2d. Thomas Coit's child, HENRY.

April 17th. Daniel Douglass and his wife Lydia's children, EDMOND, LYDIA; Edward Raymond's children, SARAH, EDWARD; George Douglass's child, GEORGE; Stephen Raymond's child, STEPHEN.

September 30th. Samuel Morgan Junr his children MEHITABEL, SAMUEL.

1782.

June 25th. The Rev. Benjamin Throop of Norwich baptized, LUCRETIA, of Thomas and Mary Hempstead; GILES, of Danl and Mary Holt.

1783.

June 29th. George and Elizabeth Douglass's child, CHRISTOPHER; Daniel Douglass's child, GILBERT.

July 2d. Thomas Hempstead's child, name not given.

1785.

August 7th. Daniel Douglass's child, BENJAMIN.

VIII. BAPTISMS BY REV. HENRY CHANNING.

1787.

June 17. WILLIAM SAMUEL, of Eunice Richards; CHRISTOPHER, of Daniel and Lydia Douglass.

538 LATER HISTORY OF THE FIRST CHURCH.

July 1.. EDWARD, of Amasa Learned.

July 15. JAMES, of Thomas and Mary Coit.

August 5. JOSEPH, EDWARD, MARY, CHRISTOPHER, STEPHEN, of Stephen and Mary Hempstead.

August 12. LUCY, SUSANNAH, of David and Martha Manwaring; LYDIA, JOSEPH, of Louis Maniere.

August 17. PHEBE, of Robert and Elizabeth Manwaring.

August 29. GEORGE, of Samuel and Rhoda Wettemore.

September 2. SALLY ESTHER, MOLLY, JOHN, ANNE, JONATHAN, KATHERINE, of Esther Prentis; ANN, LUCY, EMILY, EBENEZER, of Ebenezer Lester; WILLIAM, of Jacob Stockman.

September 9. DEBORAH, CHRISTOPHER, FANNY, ELIZABETH, LUCRETIA, of Robert and Elizabeth Manwaring.

September 23. ROBERT, of Joshua Coit.

September 24. DEBORAH, of John and Deborah Tilley.

October 3. RICHARD, SARAH, THEODA, GILES, ICHABOD, of Jonathan Crocker; SARAH, of Mary Craig.

October 24. DUDLEY, of John S. and Henrietta Miller.

October 29. JOSHUA, MARTHA, of Dudley and Frances Saltonstall.

November 18. HUBBEL, ABIGAIL, THADDEUS, ELIZABETH, of Thaddeus and Abigail Brooks.

December 2. REBECCA, JEREMIAH, HANNAH, HENRY, of Sperry and Rebecca Douglass; GURDON, HENRIETTA, of John S. and Henrietta Miller.

December 18. ABIGAIL, JONATHAN, of Isaac Chapel Junr; JEDEDIAH, MARY, of Jedediah and Mary Brown.

December 19. SARAH, HANNAH, ESTHER, ROBERT, GRACE, ABIGAIL, of Grace Douglas, wife of Thomas; SALLY, EDWARD RAYMOND, of Moses and Mehitabel Warren; GUY, of Mary Morgan, wife of Stephen.

December 30. JOHN, WILLIAM, LYDIA, THOMAS ADAMS, of Anne Champlin, wife of John; LYDIA, of Joshua Coit.

1788.

January 27. MARTHA, MATTHEW, HENRY, RICHARD, of

Turner and Rebecca Minor; ABIGAIL, LUCY, PATTY, FRANCIS, MARY, NATHAN, of Ebenezer and Abigail Douglass; LUCY, SARAH, ANNE, JOHN, GEORGE ROBBINS, WILLIAM, of George and Mary Colfax.

April 6. ELIZABETH, SARAH, EUNICE, JOHN WILLIAMS, of James and Dorcas Beebe; DANIEL, of Samuel and Rhoda Wettemore.

May 4. MARTHA, of Martha Wright.

June 1. HANNAH, STEPHEN, SOPHIA, HARRY, of Stephen and Hannah Holt; ELIZABETH, NATHANIEL, ANNA, CHRISTOPHER MANWARING, of Nathaniel Hempsted; BENJAMIN, ABIGAIL, DAVID, ELIZABETH, COIT, JEREMIAH, of Benjamin Rogers.

June 29. LODOWIC PETER, SAMUEL, GUY RICHARDS, of Mary Champlin.

July 1. CHRISTOPHER, EUNICE, PATTY, of Christopher and Grace Brown.

July 27. NABBY, EUNICE, PHEBE, CONSTANT FREEMAN, of Elizabeth Holt; NANCY, JOSEPH, of Anne Champ-
lin; JOHN, HANNAH, MARTHA, of Hannah Rogers.

September 4. HENRY of Ebenezer Lester.

September 14. THOMAS, EBENEZER, MOSES, of Sally Bishop; DAVID, of Martha Wright.

September 21. HENRY WILLIAM, of Henry and Sally Channing.

October 19. HENRIETTA, of Eunice and W. Richards.

November 16. JOHN WOODWARD, of Ebenezer and Abigail Douglass.

November 19. HARRY LEONIDAS, of Esther Prentis.

December 7. FRANCES, of John S. and Henrietta Miller.

1789.

January 1. ALEXANDER PYGAN, of Anne, wife of John Champlin.

January 13. MARIA, of Mary, wife of Stephen Morgan.

February 23. JONATHAN, ISAAC, CHARLES, of Titus and Lucy Whipple.

540 LATER HISTORY OF THE FIRST CHURCH.

March 15. ANNE, CATHERINE RICHARDS, of Esther, wife of Archibald Robinson; ELIZABETH HARRIS, of Alexander Richards.

April 5. SAMUEL, of Samuel and Rhoda Whittemore; SUSANNA, RICHARD, of Nathaniel and Susannah Hempstead.

April 12. WILLIAM, of Thaddeus and Abigail Brooks.

August 11. REBECCA, of Jedediah and Mary Brown.

November 8. SARAH, of Stephen and Mary Hempstead; WILLIAM, of Daniel and Lydia Douglass; JAMES, of James and Dorcas Beebe.

November 29. LEONARD, of Joshua Coit.

December 6. REBECCA, of Louis and Rebecca Maniere.

December 13. THOMAS SHAW, of Henry and Sarah Channing.

1790.

January 3. CHARLES SPOONER, of Jacob Stockman.

February 14. BENJAMIN HEMPSTEAD A¹

February 28. ELIZABETH, BENJAMIN, ANNA, CHARLES TURNER, HENRY, of Benjamin and Elizabeth Hempstead.

March 28. ELIZABETH SIMMONS A.

March 29. AMASA, of Samuel Morgan Junr.

June 13. NANCY, of Titus and Lucy Whipple.

June 20. EDMUND, of Benjamin Rogers; SALLY, CHARLES, NANCY, LUCINDA, of Chapman and Elizabeth Simmons.

August 1. CHARLOTTE, of George and Mary Colfax.

August 5. ELIZABETH, of John S. and Henrietta Miller; JOHN, of John and Lucy Coit.

August 8. ELIZABETH, of Ebenezer and Abigail Douglass; ELIZABETH, FANNY, of Oliver Chapman.

October 7. MARY HUBBARD, of Martha Wright.

October 13. ISAAC, of Isaac Chapel Junr.

October 18. HENRY, of Sarah Bliss.

October 24. HARRIET, of Benjamin and Elizabeth Hempstead.

¹A means adult.

October 26. BETSEY STIRLING, of Lemuel and Sarah Lee; AMASA, CLARISSA, children of William Banning deceased, being bound, and of the household of Lemuel and Sarah Lee, were by them devoted to God.

November 21. PATTY WAIT A; JOHN LATTIMORE, of Lucretia, wife of Nathaniel Saltonstall; MARVIN, PATTY JONES, HARRIET, RICHARD, of Patty, wife of Marvin Wait.

1791.

March 13. GEORGE, of George D. and Mary Avery; MARY, of Hannah, wife of John Rogers.

April 1. MARY, of Anne, wife of John Champlin.

April 14. GRACE, of Christopher and Grace Brown.

May 5. THOMAS ARCHIBALD, of Esther, wife of Archibald Robinson.

May 8. LUCRETIA TREBY A.

May 13. SALLY, of Ebenezer and Ann Lester.

May 22. JACOB, of Jacob Stockman; LUCRETIA, NABBY, CHARLOTTE, of Lucretia and Isaac Treby; HANNAH, GURDON FLOWER, presented by Nathaniel Hempstead Senr. their grandfather, being under his care.

June 16. ELIZABETH, of Eunice and William Richards.

June 19. SARAH, of Daniel and Lydia Douglass.

July 24. MARY ANNE, of Henry and Sarah Channing.

August 14. BENJAMIN, of Louis and Rebecca Maniere.

September 10. JOHN, of Sarah and Abraham Bliss.

September 11. NANCY, of Samuel and Rhoda Whittemore.

November 6. GEORGE, of Lucretia and Isaac Treby.

November 13. THOMAS, of Stephen and Mary Hempstead; MARY, of Thaddeus and Abigail Brooks.

December 13. ELIZABETH DOUGLASS A.

December 20. OLIVER, of Patty and Marvin Wait.

1792.

January 8. MARY, of George and Mary Colfax.

February 5. LUCRETIA, of John and Lucy Coit.

February 19. FANNY, of Joshua Coit.

542 LATER HISTORY OF THE FIRST CHURCH.

- February 26. PATTY, of Chapman and Elizabeth Simmons.
July 22d. CATHERINE SHELDON A; SARAH EDMUNDS
A, by immersion.
September 18. ANNE, of Lydia Manwaring.
September 20. ELIZABETH HOWARD, of Archibald and
Esther Robinson.
October 7. HANNAH, of Nathaniel Hempstead 2nd.
October 28. RICHARD, of John S. and Henrietta Miller.
November 6. DAVID, of Jedediah and Mary Brown.
December 9. LYDIA RICHARDS A.
December 16. WALTER McCURDY, of Henry and Sarah
Channing.
December 30. JOHN SEABURY, of Oliver Chapman; JULIA,
of Ebenezer and Abigail Douglass.

1793.

- January 3. LUCRETIA, of Benjamin Rogers.
May 10. MARGARET BWOYD A, by immersion.
May 12. PHILIP, CHRISTOPHER, of Mary and Philip
Allen.
May 22. MOSES FARGO A, aged 78.
June 9. WILLIAM SALMON, of Hannah and John Rogers.
June 14. SAMBO, a negro A.
August 1. EUNICE, of Eunice and Picket Latimer.
August 5. GEORGE, of Mary and John Bishop.
November 21. SUSANNAH, of Jacob and Susannah Stock-
man; EBENEZER, of John and Hannah Arnold.
December 1. EMILIA, of Samuel and Rhoda Whittemore.
December 30. GEORGE, of Isaac Chapel 2d.

1794.

- January 2. JOHN, of John and Lucy Coit.
January 20. CHARLOTTE, of Christopher and Grace
Brown; LUFANNY, of Jedediah and Mary Brown.
March 27. GEORGE RICHARDS, of Esther and Archibald
Robinson; MARY, of Lucretia and Isaac Treby.
April 1. WILLIAM, of Sarah and Abraham Bliss.

April 6. WILLIAM, of Henry and Sarah Channing.

April 26. LYDIA CHADWICK, of Louis and Rebecca Maniere.

May 4. FANNY, WILLIAM, JEREMY, SARAH, of Frances and William Briggs; MEHITABEL, BETSY, of Mehitabel and Daniel Chapman; BETSY, WILLIAM HEMPSTEAD, of Patience and Japhet Mason; BETSY, JOHN, of Elizabeth and Ebenezer Prentis.

May 8. BENJAMIN, MERIT, NANCY, EBENEZER, SIM-EON, of Deborah and Merit Rockwell; FREDERIC, of Eunice and William Richards; HANNAH PICKET, of Eunice and Picket Latimer.

May 18. POLLY, of Lydia and John Manwaring.

June 1. EBENEZER, of Lucretia Prince, then wife of Ebenezer Colfax; KIMBALL, JOHN, WILLIAM, EDWARD, of Kimball and Lucretia Prince; BETSY PITMAN, WILLIAM GREEN, SOPHIA, of Henry and Olive Tarbos.

June 22. THANKFUL MORGAN, A; DANIEL WITHERLEY, of Daniel and Lydia Douglass.

July 22. ESTHER, EBENEZER, THOMAS, ISAAC, ANNA, SARAH, of Eleazer and Anna Brown; HETTY, of Moses and Mehitabel Warren.

August 17. GURDON, CHESTER, RICHARD, of Chester Kimball.

September 18. GEORGE, of George and Mary Colfax.

September 28. LYDIA, of Benjamin and Elizabeth Hempstead.

October 12. NATHANIEL, MARY, MARTHA, of Thomas and Mary Holt; THADDEUS, of Thaddeus and Abigail Brooks.

November 13. LEVI, of John and Mary Bishop.

1795.

February 12. ANNE, of Benjamin Rogers.

April 5. EDWIN, of Henry and Sarah Channing.

May 7. LUCRETIA, GILES, of Giles and Lucretia Hempstead; ANNA, of Oliver Chapman.

June 25. SALLY, of Abraham and Sarah Bliss; FREDER-

544 LATER HISTORY OF THE FIRST CHURCH.

ICK, of Kimball and Lucretia Prince; HENRY, of John and Hannah Rogers.

July 5. NANCY, of Joshua and Nancy Coit.

July 13. DANIEL, of Daniel and Mehitabel Chapman.

August 2. JANETTE, GEORGE, of John and Experience Gordon.

August 6. THOMAS, of Archibald and Esther Robinson; JACOB, of Jacob and Rebecca Chany.

September 20. LYDIA, of Eleazer and Anna Brown.

October 28. HANNAH SALTONSTALL, of Thomas and Mary W. Coit.

November 26. MARY WILSON, of Jacob Stockman.

December 2. EUNICE, of George and Esther Morgan.

1796.

January 10. ELISHA, NANCY, of Elisha and Abigail Kinman.

February 18. ELIZABETH, of Merit and Deborah Rockwell.

March 20. HENRY, of Christopher and Grace Brown.

March 31. ANNE, of Ebenezer and Abigail Douglass; PICKET, of Picket and Eunice Latimer.

April 3. HENRY, of Isaac Chapel 2d.

April 10. JULIA, of John and Hannah Arnold; JOHN MCCURDY, of Henry and Sarah Channing; WILLIAM, of George D. and Mary Avery.

July 3. LUCY, of Chester Kimball.

August 11. ISAAC, of Isaac and Lucretia Treby.

October 18. CHARLOTTE, of Charles Soul.

November 17. ALVAN FOSDICK, of Samuel and Rhoda Whittemore.

1797.

February 23. MARY, of Benjamin Rogers; WILLIAM, of Chapman and Elizabeth Simmons.

March 5. HARRIET, of Archibald and Esther Robinson.

April 6. LUCINDA, of Jedediah and Mary Brown.

May 31. AUGUSTA DUDLEY, of Thomas and Mary W.

Coit; MARY HALLAM, WILLIAM WANTON, of Gurdon and Hannah Saltonstall.

June 6. ELIZABETH, of John and Hannah Rogers.

June 18. SUSANNAH, of Sampson and Rose Cato.

June 25. RICHARD, of John and Lucy Coit.

June 29. MARTHA, DAVID BILL, SALLY BROOKS, JOHN, of Nathaniel and Elizabeth Dickinson; RACHEL WRIGHT, SUSANNAH FRYERS, of Ezekiel and Susannah Fox; SAMUEL BOOTH of Giles Hempstead.

July 13. MARTHA, MARY, of Grace Ryon.

August 4. JEREMIAH, of John and Mary Bishop.

August 14. MARY PARK, ABIGAIL, JOSEPH FRANCIS, CHARLES HEMPSTEAD, of Joseph and Elizabeth Sisson.

September 21. FANNY LEEDS, of Thaddeus and Abigail Brooks; HENRY LIVINGSTONE, of William and Eunice Richards.

October 8. ALEXANDER STEWART, WALTER, of Henry and Sally Channing.

October 25. LEMUEL, SAMUEL, of Lemuel and Sarah Lee.

November 9. SALLY, LUCRETIA, RICHARD, HARRIET, of Richard and Sally Chapel.

December 12. HENRY, LUCY GOODWIN, of Henry Johnson.

1798.

January 4. ELIZABETH, of George and Mary Colfax.

January 16. SUSANNAH, of John and Martha Smyth.

April 7. LOUISA MARY, ROBERT COLFAX, of Ebenezer and Anne Lester.

April 12. OLIVER, of Joseph and Elizabeth Sisson; FANNY LOUISA, of John and Hannah Arnold.

May 24. REBECCA, of Samuel and Rebecca Chany.

May 26. ELIZA, of Jedediah and Mary Brown.

July 5. MARY CATHERINE, of Archibald and Esther Robinson; NANCY, of Isaac Chapel Junr; SHUBAEL RAYMOND, of Shubael and Sally Smith.

August 8. SAMUEL, MARY, of Henry and Lucretia Youngs.

August 23. ELIZABETH LUCAS, of Picket and Eunice Lat-

546 LATER HISTORY OF THE FIRST CHURCH.

imer; WILLIAM, of John and Lucy Coit; THOMAS GOODWIN, of Henry Johnson; SUSAN, of Joshua and Nancy Coit; THOMAS HUBBARD, of David and Martha Wright.

December 28. GEORGE DUDLEY, of Lemuel and Sarah Lee.

1799.

February 14. WILLIAM PENNIMAN, of Isaac and Lucretia Treby; FANNY BROOKS, of Amos and Abigail Leeds.

[Being in Charleston, County of Ontario, State of New York, and at Geneva in the same county, baptized the following. At Charleston;

June 30. JUDITH wife of Stephen Tinker A; LUCRETIA KINNEY, of Stephen Tinker; LOVINA, of Clark Brockway.

July 2. At Seneca: BETSEY and JANE, children of Job and Jane Barry.

At Geneva July 3. JOHN, of Walter and Janet Grimes.]

July 25. PATTY ELIZA, of Marvin and Patty Wait.

July 28. BENJAMIN, of Benjamin Rogers; MARIA, of Chapman and Elizabeth Simmons; SOPHIA, HARRIET, CHARLES, SALLY, GUY, FANNY, ELIZA, of Guy and Hannah Richards.

October 27. MARY, of Joshua and Lucy Star.

October 29. LUCRETIA, of Christopher and Grace Brown.

1800.

January 2. THOMAS WAY, RICHARD DOUGLASS, of Daniel and Hannah Starr.

January 5. ANN ELIZABETH, of Thomas and Mary Edgar; THOMAS EDGAR, DANIEL, of Daniel and Mary Lee.

April 3. JULIA ANN, of Jonathan Law.

April 6. SALLY AUSTIN, JANE SMITH, JOSEPH, JOHN FRANKS, of Joseph and Marcy Phillips.

May 15. CHRISTOPHER, of Kimball and Lucretia Prince; DANIEL, EZRA, SAMUEL BOOTH, of Ezra and Elizabeth Dodge.

June 1. NATHANIEL SHAW, THOMAS SHAW, LUCRETIA WOODBRIDGE, ELLEN ELIZABETH, of Elias and Lucretia Perkins.

- July 14. DANIEL, GURDON, of Deborah Rockwell.
 July 27. ELIZABETH, of Elizabeth and Joseph Sisson.
 July 31. NANCY, of John and Lucy Coit.
 August 7. ELISHA, of Richard and Sally Chapel.
 August 10. ELIZA, of William and Elizabeth Hamilton.
 November 16. SALLY FIELD GREEN A; MARY WOLCOTT
 A.
 November 20. PETER, of Picket and Eunice Latimer.
 December 26. FREDERIC WILLIAM of Amos and Abigail
 Leeds.

1801.

- March 15. WILLIAM POOL, of Samuel and Sally F. Green.
 May 31. LUCY WAY of Daniel and Hannah Starr.
 July 2. WILLIAM, of Stephen and Mary Hempstead.
 August 20. MARY WATERMAN, JOHN, of Chester and
 Lucy Kimball; HARRIET, of Giles and Lucretia Hempstead;
 EZEKIEL TURNER, of Ezekiel and Susannah Fox; MARY
 ANN, of Samuel and Rebecca Chaney.
 August 27. OLIVER ELLSWORTH, of Elias and Lucretia
 S. Perkins.
 September 17. CHARLES EDWARD, of Shubael and Sally
 Smith.
 September 25. JOHN, of Henry and Lucretia Youngs.
 October 1. CHARLES, of Benjamin Rogers.
 November 6. FANNY, of Joseph and Mary Phillips.
 December 1. REBECCA JENNISON, of Henry Johnson.
 December 6. LUCY, of John and Lucy Coit.
 December 31. ELIZABETH HUNTINGTON of Ebenezer
 and Mary Dimon; HENRY AUGUSTUS, of Peter and Ann C.
 Richards.

1802.

- February 1. ADALINE, of Isaac and Lucretia Treby.
 February 7. SABRA, of Joseph and Elizabeth Sisson.
 February 28. JAMES, ALBERT, URBAN, COURTLANDT,
 MORTIMER, of James and Katherine Edgerton.
 March [no date]. MARTHA, of Thomas and Mary W. Coit.

548 LATER HISTORY OF THE FIRST CHURCH.

April 1. JASON, FRANCES, GRACE, ANNE ALLEN, JONATHAN, MARY, of Jason and Frances Rogers.

April 2. HENRY HUBBIL, of Amos and Abigail Leeds.

April 29. THOMAS HENRY, of Thomas Henry and Mary Goddard; MARY, of John and Mary French.

August 18. SUSAN, of Israel and Susan Geer.

September 7. ELIZABETH, of Isaac and Elizabeth Chapel; SALLY LUTITIA, of James and Rebecca Tinker.

October 5. FRANCES ANN, of Coleby and Frances Chew.

October 26. SALLY RAYMOND, of Shubael and Sally Smith; MIRANDA, of Jedediah and Mary Brown.

November 11. LUCRETIA, of Picket and Eunice Latimer.

December 24. COLEBY, of Coleby and Frances Chew.

1803.

February 10. LUCRETIA HAVENS, of Stephen and Jerusha Holt.

March 13. SALLY PITMAN, A.

June 26. JOSHUA, of Daniel and Hannah Starr.

July 25. MARTHA ANN, of Alexander C. and Martha Wylly.

July 31. WOLCOTT, of Peter and Ann C. Richards.

August 4. JOHN CROCKER, SALLY, of James and Sally Pitman.

August 11. FREDERICK WILLIAM, SUSANNAH, of Christopher and Susannah Griffing.

August 28. THOMAS WINTHROP, of Thomas and Mary W. Coit.

October 3. AMEY, of John and Mary Turner.

November 10. HENRY, of John and Mary Bishop.

November 20. JOHN OWEN, of Samuel and Rebecca Chaney.

December 18. HENRY, FRANCIS, LUCY, AUSTIN ROBINS, of John and Lucy Gordon; AMOS, of Amos and Abigail Leeds.

December 21. HARRIETT, of Joseph and Elizabeth Sisson.

1804.

January 4. JULIA HUBBARD, of Jireh and Lucretia Isham.

February 16. ABIGAIL HOLT, of Chester and Lucy Kimball.

April 1. PHILETUS HAVENS, of Stephen and Jerusha Holt.

May 27. HANNAH ELIZABETH, of Ezekiel and Susannah Fox.

June 24. LYDIA, of Isaac and Elizabeth Chapel.

August 19. HENRY, of John and Lucy Coit.

September 6. LUCY, JARED MINER, MARY, of John and Susannah Chapman.

October 14. EMILINE, of Asa and [no name] Dutton.

1805.

January 1. MARY, HANNAH, ELIZA, FANNY, WILLIAM GRANT, of William and Mary Wheat; JOHN MERRILLS, of John and Susannah Chapman.

April 4. EMELINE, of John and Lucy Gordon.

May 27. CHARLES EDWARD, of Shubael and Sally Smith.

July 11. CHANNING, of Peter and Ann C. Richards.

August 28. FREDERICK JOHN, of George Frederick and Deborah Harper.

September 1. SALLY ROCKWELL, of Ezra and Wealthy Chappell.

September 2. CATHERINE ELIZABETH, ELLEN, of James and Catherine Edgerton.

October 13. CAROLINE, of Daniel and Hannah Starr; EDWIN, of Stephen and Jerusha Holt; RICHARD, of Alexander C. and Martha Wylly.

October 18. PTOLEMY HAVENS, of Jabez and Abigail Munsell.

1806.

January 5. JESSE, of John and Susannah Chapman.

February 23. CHARLOTTE, JOHN CAULKINS, DAVID GARDINER, ELIZABETH, of David and Elizabeth Coit.

May 4. JOHN ELDRIDGE, FRANCES, MARY, CALVIN, of John and Fanny Chester; JOHN WAY, LEONARD, LUCY WAY, OVANDO, of Joseph and Nancy Sistare.

550 LATER HISTORY OF THE FIRST CHURCH.

May 12. ALDEN, of John and Fanny Chester; FANNY, of Joseph and Elizabeth Sisson; NANCY, of John and Lucy Coit.

May 13. JOHN MULFORD, of Picket and Eunice Latimer; ELIZA, of Samuel and Rebecca Chaney.

May 18. HARRIET, of Chester and Lucy Kimball; EMILY, of Richard and Sally Chapel.

May 19. JOHN CARTER, of James and Rebecca Tinker.

May 20. JANE, of Jedediah and Mary Brown.

Mr. Channing administered the rite of baptism to 575 persons. Very few adults were baptized who did not at the time join the church on confession of faith. There is no record which says that parents having entered into or renewed their covenant, had their children baptized. In most cases at least one of the parents was in full communion with some church.

IX. BAPTISMS BY ABEL McEWEN.

1806.

November 8. JONATHAN HAVENS, of Jabez and Abigail Munsell.

November 23. ELIZABETH RICHARDS, of Thomas and Mary Coit.

1807.

March 13. ELIAS BUTLER, of Elisha and Martha Watrous.

March 26. ELIZABETH KIP, of Stephen and Jerusha Holt.

April 14. HANNAH EMELINE, of Shubael and Sally Smith.

April 26. HENRY CECIL, of Nathaniel and Rebecca Dwight.

May 10. GILES, WILLIAM, ROBERT NEWSON, of William and Elizabeth Tate.

May 31. HARRIET LEWIS, of William P. and Abby Cleaveland.

June 7. MARIA ARNOLD, of Ezra and Wealthy Chappell.

July 5. MARTHA, CATHERINE, ZEBEDIAH, of Zebediah and Catherine Rogers.

September 13. MARIA, CHARLES, of Charles and Sally Tainter.

November 15. ANN HUNTINGTON, of Peter and Ann C. Richards.

December 5. CHARLES CHAUNCEY, of Asa and Clarissa Dutton.

December 10. MARY, ELIZA, NANCY, ABBY, CHARLOTTE, of William and Betsey Hargill.

1808.

March 13. ERASTUS, CAROLINE, of Jason and Francis Rogers.

May 1. HORACE, of Joseph and Nancy Sistare; FRANKLIN, of Daniel and Hannah Starr; MARIAN, WILLIAM RICHARDS, of Lucy Leeds.

May 23. JULIA, of David and Elizabeth Coit.

June 26. JENNY, BENJAMIN SMITH, WILLIAM, MARY, of Scipio and Jenny Anderson.

July 14. JANE, JAMES, of Daniel and Jennet Keeney.

July 24. RIAL, of Samuel and Rebecca Chaney.

July 31. HARRIET, of Zebediah and Catherine Rogers; ELIZABETH, MARIAN, of William and Elizabeth Gale.

August 14. HENSON, of Paddy and Betsey Allen.

August 21. CORNELIA, of Ezra and Wealthy Chappell; ABBY SOPHIA, of Charles and Sally Tainter; JOSEPH, ANN MARIA, EDWARD, GRACE, SALLY DESHON, of Joseph and Sally Manning; LUCRETIA, of Daniel and Grace Hempstead.

September 11. ROBERT, of Abel and Sally McEwen, by the Rev. Joshua Huntington of Boston.

September 26. GEORGE PAYNE, of William P. and Abby Cleaveland.

December 6. MARY REBECCA, of James and Rebecca Tinker; WILLIAM GAGE, of David and Lucy Manwaring.

1809.

January 13. LEONARD CHRISTOPHERS, of Shubael and Sally Smith.

February 10. GURDON SALTONSTALL of Thomas and Mary Coit.

552 LATER HISTORY OF THE FIRST CHURCH.

June 12. CHARLOTTE LOUISA, of Ralph and Charlotte Stoddard.

July 21. NATHANIEL APPLETON, of Nathaniel and Rebecca Dwight.

September 3. ELIZA TERRY, EDWARD, WILLIAM AMOS, EMELINE DEBORAH, RICHARD GILES BAILEY, of Amos and Elizabeth Woodward.

September 10. CHARLES, SALLY, WILLIAM, of Charles and Hannah Butler.

October 21. EDWARD HEMPSTEAD, of Elijah and Sarah Beebe.

November 19. WILLIAM PITT, JANETTE RICHARDS, of William P. and Abby Cleaveland.

November 25. OLIVER ELLSWORTH, of Elias and Mary Perkins.

December 11. ELIAS COMSTOCK, of Isaac and Elizabeth Chapel.

1810.

March 25. ELIZA of Peter and Ann C. Richards.

April 17. JOHN, SAMUEL ALEXANDER, ABBY ELIZA, of Abigail Wait.

April 22. CHARLOTTE of Abel and Sally B. McEwen; HENRY, PRUDENCE, of Nathaniel and Sarah Hewit.

May 6. JOHN, of Amos and Elizabeth Woodward.

Mary 20. HANNAH LOOMIS, of Ezra and Wealthy Chappell.

June 24. CHRISTOPHER HEMPSTEAD, of John and Mary Keeney.

August 12. MARY ANN, of Robert and Ann Colfax.

August 19. EBENEZER, WILLIAM, HARRIET ANN, KIMBALL PRINCE, of Lydia Colfax.

August 20. JARED WHITFIELD, of Shubael and Sally Smith; BURR, of Francis and Sally Sistare.

September [no date]. NATHANIEL APPLETON, of Nathaniel and Rebeckah Dwight.

October [no date]. ELIAS BUTLER, ANN ELIZABETH, CHARLES ALEXANDER, of Elisha and Martha Watrous;

EDWIN, CHARLOTTE ELIZABETH, of Chester and Lucy Kimball.

October 21. MARY ANN RICHARDS, of Zebediah and Catherine Rogers; DAVID, of John and Ann Coit.

December 1. CHRISTOPHER ABNER, of Caesar and Jer-
ing Shaw; MARIA, of Ralph and Charlotte Stoddart.

December 16. CHARLES AUGUSTUS, GEORGE RICH-
ARDS, of James and Harriet Lewis.

1811.

March 1. CHARLOTTE, OLIVER, ASA, MARY, ELIZA-
BETH, of Asa and Elizabeth Spencer.

May 6. ELLEN PAINE, of William P. and Abby Cleaveland.

July 28. CHARLOTTE HUNTINGTON, of Charles and Jo-
anna Lathrop; A CHILD, name not given, of Joseph and Nancy
Sistare.

August 18. MARY ANN, MERIT, WILLIAM RUFUS
HYDE, ELIZABETH HYDE, EMILY HYDE, of Elizabeth
Rockwell.

September 27. COURTLAND LUCAS, of Picket and Eunice
Lattimer; JOSHUA, NANCY, EDWARD, MARY, of Joshua and
Mary Hempstead.

November 24. GEORGE WILLIAMS, of John and Mary
Jewett.

1812.

January 12. A CHILD, name not given, of William and
Elizabeth Gale.

April 19. PETER, of Peter and Ann C. Richards; JANE, of
Daniel and Hannah Starr.

April 23. JULIA, MEHITABEL, ELIZABETH, of Samuel
Treby, presented in the ordinance of baptism by their grand-
parents Samuel and Rhoda Whittemore, who have the charge
of their education.

May 24. CHARLES CHRISTOPHERS, of Elijah and Sarah
Beebe.

June 21. JAMES INGERSOL of James and Hannah Day.

July 5. JULIA, of Ezra and Wealthy Chappell.

554 LATER HISTORY OF THE FIRST CHURCH.

July 19. SARAH, of Abel and Sally B. McEwen.

September 16. LUCINDA CHURCH DART, grandchild of Jedediah and Mary Brown.

November 23. WILLIAM, of Elizabeth Sisson; MARY WARREN, CATHERINE, ELIHU, SALLY BUTLER, ABBY HEMPSTEAD, LUCY COIT, of Elihu and Catherine Crocker.

December 1. CORNELIA WYLLYS, of Francis and Sally Sistare.

1813.

August [no date]. ABIGAIL HINMAN, of James and Hannah Day.

September [no date]. ELIZA CRUMP, of William P. and Abby Cleaveland.

November 23. ELIZABETH, of Ralph and Charlotte Stoddard.

1814.

January 1. FRANCES ANN, of Chester and Lucretia Kimball.

January 9. FRANKLIN, of Ezra and Wealthy Chappell.

February 13. RUTH PERRY, ANSTRESS GARDINER, AMY BAKER, FRANCES ELIZA, DAVID PERRY, of David G. and Ann Otis.

April 3. REBEKKAH MUMFORD, HANNAH HARRIET, JANE WINTHROP, of Robert and Rebekkah Allyn, presented after the decease of their parents, by their sister Nancy L. Allyn as her adopted children; FRANCES CURTIS, of Robert and Ann Colfax.

May 29. MEHETABEL ROGERS, ABIGAIL, JOHN TINKER,, FANNY, of Phillip and Elizabeth Morgan.

September [no date]. JOHN, of Reuben and Eliza Crump; MARTHA, of Joshua and Mary Hempstead; JAMES GEORGE, of James G. and Patty Bowen.

October [no date]. HANNAH DOLBEAR, of Peter and Ann C. Richards.

November [no date]. THREE CHILDREN, names not given, of Daniel W. Caulkins.

1815.

January [no date]. ABBY ANN, CHARLES, of David and Mary Jepson, of New York deceased, presented by Henry Jepson their grandfather; WILLIAM BARTLETT, of Abel and Sally B. McEwen.

March 12. MARY SHERWOOD, WILLIAM, of James and Hannah Day.

May 15. A CHILD, name not given, of Charles and Hannah Butler.

June 11. JOHN DARIUS, of David G., and Ann Otis.

September [no date]. FRANCES ELIZABETH, of Joseph and Nancy Sistare.

December 21. MARIA, of Robert and Ann Colfax.

1816.

February 25. EDWARD, of Ezra and Wealthy Chappell; EDWARD HALLAM, of Edward and Nancy Learned.

May [no date] ABBY GORDAN, RUTH ANN, ARCHIBALD HAMILTON, of Daniel and Jennet Keeney; SEVERAL CHILDREN, names not given, of Robert and Abiah Douglass.

1817.

February [no date]. ANN BUCKINGHAM, of Abel and Sally B. McEwen; ALMIRA POWERS, ANN ELIZABETH, of Nathan S. Angel.

June [no date]. JOHN SMITH, of Daniel H. Caulkins; ROBERT COIT, of Edward and Nancy Learned.

1818.

[No dates save the year are given in the remaining cases].

SALLY PEARCE, ALFRED LEWIS, ELIZA MANWARRING, ABBY MORGAN, REUBEN WILLIAM, ABRAHAM, ISAAC, FRANCES, JACOB, of Reuben and Abigail More.

JOSHUA COIT, of Edward and Nancy Coit Learned.

SARAH OWEN, of Gurdon and Mrs. Kimball.

EDWARD PRINCE, EDAH ANN, LOUISA FREEMAN, of Caesar and Jane Shaw.

556 LATER HISTORY OF THE FIRST CHURCH.

ANN KINMAN, of Elisha and Hannah North.

HARRIET, of Abel and Sally B. McEwen.

ALEXANDER BROWN, of Lodowick and Elizabeth Leeds.

1820.

ELIAS, of Nathaniel and Mrs. Perkins.

LUCRETIA, of Rodman and Sarah Lathrop.

1821.

CORNELIA LEONARD, of Thomas and Mrs. Perkins; also
A CHILD, name not given, of Mr. and Mrs. Nathaniel Perkins.

JOHN BATTELL of Abel and Sally B. McEwen.

BETSEY PECK, EBENEZER, BILLINGS PECK, of Ebenezer and Charlotte Peck Learned.

ELIZA ANN, CHARLES WHEELER, ELISHA, SARAH, of Eliza Denison.

WILLIAM LAW, of Ebenezer and Lydia Coit Learned.

COLBEY CHEW, of Edward and Nancy Coit Learned.

JEDEDIAH HUNTINGTON, of Peter and Ann C. Richards.

These are all the baptisms by Dr. McEwen which could be found. As the record is imperfect between 1821 and the pastorate of Mr. Bacon, it has been thought best not to continue the list beyond 1821.

Mr. Hempstead's diary, in some cases, disagrees with the records. But it has been assumed that the pastor, was more likely to be correct.

In the foregoing list of baptisms, the records have been followed in the spelling.

Marriages until 1800 are to be found in the SECOND BOOK OF EARLY CONNECTICUT MARRIAGES, published by the bureau of American Ancestry, New Haven. The marriages subsequent to 1800 can be found in the Town Records of New London.

INDEX.

- Adams, Eliphalet; call to Yale, 1, 55-59; to New London, 19, 20; ordained, 21; birth, etc., 21-24; graduated from Harvard, 25; Indian work, 38-41; trustee of Yale, 56, 57; disturbances of ministry, 63-67; married, etc., 74; children and descendants, 75, 76; wife died, 76, 77; his calm judgment saved the church, 78; his will, 78, 79; died, 80; his thunder bolt sermon, 85-95; execution sermon, 97; additions under, 109, 110.
- Allen, Timothy, 123-125, 132.
- Assent to Channing's covenant, 260.
- Association New London, 392.
- Avery, Rev. John's letter, 394-398.
- Awakening, The Great, its causes, 101; powerful in Conn., 108; opposition, 110-116.
- Bacon, Rev. E. W., 1, 12, 448.
- Baldwin, Rev. C. J., 201, 202.
- Baptists in Waterford, 48, 53.
- Baptists in New London, 295.
- Baxter's books for intermission, 69, 70.
- Belcher, Dea., 43.
- Bell, 223-225; 314; 428.
- Benevolences, 11, 12, 418-420.
- Blinman, 4.
- Bolles' Hill, etc., 189, 190.
- Bradstreet, 1.
- Bradford, Alice, 23, 24.
- Burning of books, etc., 130, 131.
- Byles, Mather Jr., supply of church between, and Mr. Adams, 138; appeared in New London, 139; ancestry 139-141; called, 141-143; ordained, 143; lived, 144; Rogerene outbreaks, etc., 144-156; admissions under, 144-146; brilliant preacher, 145; children, 156, 157; became an Episcopalian and left, 157-160; steps to the change, etc., 161-163; a royalist, 162; died, 163.
- Card playing, etc., vote concerning, 265.
- Cemetery. the second, 222, 223.
- Changes under McEwen, 350-352.
- Channing, Rev. Henry, 10, 204; Channing meeting-house, 187-200; called, 208-209; ordained, 210-212; ancestry, 212; asks for more salary, 232-241; delay of reply, 239, 273; admissions under, 255, 256; dismissions, 260; his creed and change of view, 260-272; dissatisfaction, 273, complains of Robert Manwaring, 274, 275; first letter leading to resignation, 276; at the Mansfield council, 281-282; interview with society's committee, 283, 284; resigns, 284-291; dismission, 292, 293, children, 295, 296; died, 297.
- Clock, 219, 234.
- Coit, Fanny, of Ceylon, 354.
- Coit, Jonathan's legacy, 405, 420.
- Conference at Norwich, 267.
- Conference or Sessions House, 309, 310, 408.
- Consociation, 391, 392.
- Council about burning of books, 133.
- Council of Plymouth Church, etc., 417.
- Cutler's defection, etc., 56, 58.
- Daughters, the third, 41-44; the fourth, 368, 369; latter's house burned, 423-425.
- Davenport, Rev. James, 124-129.
- Declension, religious, 100-106.
- Discipline, 265-266, 349, 415.
- Dow, Dr. Ulysses, 228.
- Dwight's Psalm Book, 311.
- East Lyme Church, 44-47.
- Episcopal Church, etc., 48-52.
- Edwards, Jonathan, 133, 134.
- Field, Rev. Dr., 6; called, 405-408; accepts, 408; installed, 410; birth and education, 410; relations to Dr. McEwen, 411-413; revival, 413; reply to W. H. H. Murray, etc., 414-415; church votes, 415-420; close of ministry, 429-437; correspondence, 430-434; dismissal, 437; again at Amherst, 437; testimony to, 439-441; married, etc., 441; went abroad, 441, 442; died, 442.

- Fitch, James, 24.
 First society formed, 47.
 Garrett, Katherine, 28.
 Garrett, Betty and Hannah, 30.
 Gorton, Stephen, 63, 64.
 Graves, Rev., 77, 137, 138.
 Guilford trouble, 68, 69; council, 111-113.
 Granite meeting-house, 316-320.
 Halfway covenant, 31-33, 112.
 Hallam, Dr. Robert A., 48-52.
 Harpoot College, 13.
 Hillhouse, Rev. James, 42.
 Health, record of, Chapter IX.
 Household Worship, 333.
 Hoyt, Rev. James, called, 403, 404.
 Huntington, Dea. Jedediah, 14.
 Itinerating forbidden, 112-117.
 In Excelsis introduced, 416, 417.
 Jewett, Rev. David, 44.
 Johnson, Rev., 51.
 Keith, Geo., 49.
 Kirkland, Rev. Saml., 31.
 Lathrop, Harriet, 352.
 Lecture, weekly, 72.
 Lewis, Harriet's legacy, 307.
 Lightning struck meeting-house, 60, 61, 84, 90, 91.
 Lots, parsonage sold, 320-323.
 Lottery, 212-214.
 Lothrop, Harriet, etc., 352.
 Love, Dr., 30.
 Mansfield council at, 267, 281.
 Manwaring, David, 176; Robert, 274, 275.
 McEwen called, 298, 299; ordained, 300-303; education, 301, 302, 373, 374, 377; married, 304; withdrawals, 327-332; introduces new creed, etc., 340-345; as a preacher, 345-346; additions under, 346; moral society of New London, 338, 339; spirit of missions, 352-355; born, etc., 370-372; at school, 373-377; farm life, 374; ride to Hartford and results, 375-377; enters college and graduates, etc., 377-378; studies theology, etc., 378, 379; came to New London, etc., 380; power of his ministry, 381; married and his children, etc., 381-382, 401, 402; reticence as to his religious life, 383, 384; as a preacher, theologian; etc., 384-386; publications, 386, 387; liberal, etc., 388; wide influence, 389; State Home Missionary Society, etc., 389-391; consociation, 391, 392; in ministers' meeting, 392-398; relation to education, 398, 399; death, 400, 401; silence in meetings and cause, 411-413.
 Meeting-house struck by lightning, 60, 61, 62; repaired, 63, 307, 308; sermon, 85-95: the Channing, 187-190, 215-219; the McEwen, 316-323.
 Membership, 27-29.
 Methodism in New London, 295, 296.
 Missionary society formed in New London, 353.
 Moffat, Dr., 143, 144.
 Montville church, 41-44.
 Morals during interim, 204-206.
 Music in church, 229-231.
 New meeting-house 187-200; proposition for, tabled, 314; old repaired; of second society, 315, 316; burned, 423-425.
 Norwich conference, 267.
 Niles, of Ceylon, 353, 354.
 Occum Samson, 31, 40.
 Organ, new, 312, 425, 426.
 Otis, Asa, etc., 12, 13, 354.
 Parish House, 418.
 Parsonage, etc., given, 221, 320-323; present given, 429.
 Peters, Rev. Thomas, 2.
 Pews rented, 11, 218, 323; disputes about, 25, 26; square made slips, etc., 313, 314.
 Prayer meetings, their origin, 15, 333, 334.
 Problem of church support, 10, 11.
 Protracted meetings, 109.
 Reception of members under Adams, 34, 35.
 Records deficient, 365-367.
 Rogerenes, 65, 66, 144-154.
 Roll of church, 348.
 Roman Catholic service, 388.
 Rules, 348, 349.
 Sabbath schools in New London, origin of, 15, 355-356.
 Salary of Channing, 232-241, 276.
 Saltonstall, death of, 66.
 Saybrook platform refused, 142, 267, 268.
 Schools and first parish, 225-228.
 Seabury, John, Samuel, Bishop, 52.
 Second church and parish, 366-369.
 Separates, etc., 11, 129-133.
 Sessions house, 309-310.
 Severe measures toward Rogerenes, 151-154.
 Sexton's house, 308.
 Shapley, Adam, 165.
 Shepherds tent, 123, 125, 129.
 Singing provided for, 229-231, 311, 312.
 Slavery in early days, 72.
 Snow storm, the great, 84.
 Songs for the Sanctuary adopted, 416.
 State money secured, 306, 307.

- Stewart, Matthew testifies to Mr. Adams, 78.
 Strong, Dr., of Norwich, as to morals in New London, 205.
 Subscription for Channing meeting-house, 188-192, 216, 216; for Channing, 240; for McEwen, 328-331.
 Supply of pulpit in interim, 200-204.
 Talbot, Rev. John, 49.
 Tax to support the church, 11; tax pews, 142; laid and collected, 182-186.
 Tennent, 108.
 Tripe club, 337, 338.
 Uncases, 29, 30.
 Unitarianism, 271, 272 and chapter X.
 Universalism, 367-368.
 Votes concerning admissions under Channing, 258, 259; against cards, etc., 265; of church under McEwen, 365-367; under Field, 415-420; of society, 420-429.
 War, sounds of, 63-68.
 Wheat Saml, 259.
 Whipple, Titus, 264, 265.
 Whittlesey, 112.
 Whitefield in New London, 122, 125, 134, 135.
 Wilcox, Dea., 43.
 Williams, Nath., rejected by Separates, 123.
 Woodbridge called, 164; salary, 165; descent, 165-169; born, 169; married, 171, 172; refused halfway covenant, 173-177; church opposed him, 174; baptisms by, 176; Dea. Manwaring opposed, 176; discipline under, 177; Mrs. Woodbringe died, 178; spiritual conditions, 179; died, 179, 180; children of, 180, 181.
 Wright, Matilda, founder of Sabbath Schools, 356 ff.

